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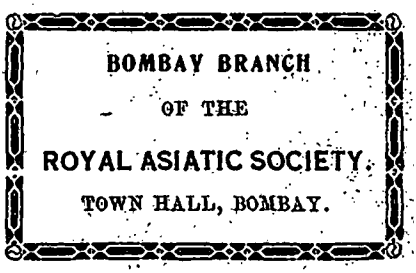

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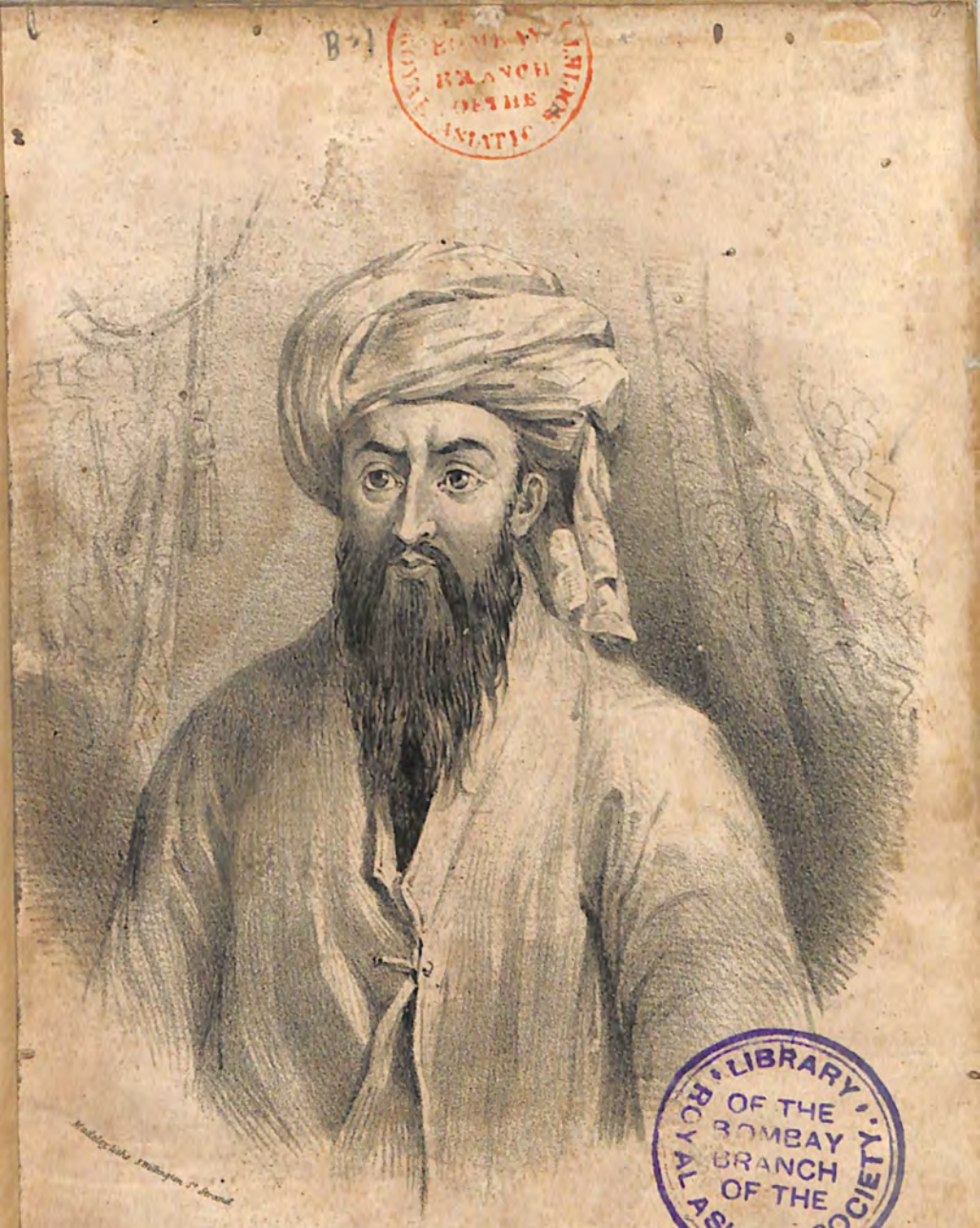

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NASR ULLAH, PRESENT AMIR OF BOKHARA

London, Madden & Co. Leadenhall Street

BOKHARA:

ITS

AMÍR AND ITS PEOPLE.

Translated from the Russian of

KHANIKOFF.

BY

THE BARON CLEMENT A. DE BODE.

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LONDON:
JAMES MADDEN, 8, LEADENHALL-STREET.
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PREFACE OF THE AUTHOR.

The Khanat of Bokhara has ever attracted the attention of Europeans during the last five hundred years. Each century has produced one or more travellers to that country, who have bequeathed accounts more or less interesting of what they have there seen.

But no century has been so rich as our own in works of this nature, every ten years having been productive of some new information concerning this portion of Asia, so interesting by the recollections attached to it. The reader will therefore not attribute to presumption my intention of offering in the present pages not simply the impressions of a traveller, but a systematical

attempt at a description of the Khanat. In composing the present volume, I naturally possessed greater facilities than my predecessors, having had the privilege of profiting by their researches as well as my own. Nevertheless, it is requisite that I should say a few words in justification of the imperfections of my book, and for the purpose of pointing out the causes of the errors into which the author must inevitably fall who attempts to describe countries similarly situated to the Khanat of Bokhara.

The materials which form the groundwork for the traveller who wishes to give a description of a country he has visited are of a threefold nature; personal observations, inquiries, and written documents, official as well as private. The justness of his views, and the truth of his pictures, depend, of course, on the copiousness and exactness of these materials.

But personal observations are subject to difficulties so manifold, especially in a country so perfectly at variance in the manners, religion, and

civilization of its inhabitants, with all a European is familiarised to from his youth. He finds it difficult to understand things as they are; much appears strange, obscure, nay, incomprehensible to him, which, though he cannot comprehend it, is, in truth, perfectly natural, and the direct consequence of the order of things existing.

Preliminary studies may, it is true, help him in this respect; but even these may have the disadvantage of biassing the mind of the traveller, by giving rise to erroneous ideas, which the actual sight of the country that had previously been the object of his cabinet studies, is not capable of effacing.

Personal observations are, however, the best materials; for, although some errors are inevitable, still the facts observed are stubborn things, and the deductions drawn from them must contain some truth.

Inquiries widen, in a great measure, the range of data, but they also require to be made with great caution and circumspection, and in Mussul-

man countries more than anywhere else. Mussulmans, as far as I have been able to judge of them, are inquisitive only when this propensity can be satisfied not only with ease, but when it ministers to that inactivity which constitutes their bliss. Go to any town of Central Asia, or even to any Kirghiz aúl, and your door will be assailed night and day by visitors; but you will be much mistaken if you suppose that they are influenced by the desire of acquiring any knowledge of manners different from their own, or of widening the circle of their knowledge. A Mussulman will remain a whole day sitting in the yard of your lodging, or at the entrance of your Kibitka (tent), without disturbing you by one single question. Now and then, perhaps, he may point out to his neighbour some part of your dress, or any new object he has never seen before, and add—*Khoda ajáb mahlúk dored, i. e.*, God has wonderful creatures; or, *Ajaïb ul Kafir*, meaning, a wonderful infidel.

And if the desire of boasting helps to sur-

mount his innate indolence, and induces him to put a question to you, ten to one it will be such an absurd one, that it will not only repulse you from entering into explanations, but even damp your own ardour to make any inquiries of him.

The same absence of curiosity will be the cause of his unsatisfactory answers; if you are compelled to put some questions to him about his own land, its curiosities will appear to him so ordinary, and so little interesting, that he will either not remember them, until you mention them yourself, or to prove the strength and power of his country, he will recount to you such ridiculous nonsense, that you will have only to repent the lost time. It is true, speaking generally, there are happy exceptions, which become a real treasure to the traveller. Besides, as he cannot see everything with his own eyes, either from want of time, or on account of the inherent suspicions which all rulers of Central Asia evince towards strangers,

he is obliged to fill up his information by inquiries.

But even when he has the good fortune to meet with a conscientious person, who will make up his mind to impart to him some sort of information, the traveller must be greatly on his guard in receiving it, because a Mussulman through habit is prone to hyperbole, being often himself unaware of it, and caring little whether it prejudice or not the faithfulness of his narration.

The third source we have mentioned is so exceedingly poor in respect to Bokhara, that it is almost useless to allude to it. Official documents either do not exist or are utterly out of the reach of foreigners; while private ones are few in number, and unimportant. I have brought with me some historical works relating to the Khanat of Bokhara, and hope to be able, in time, to communicate their contents to the public.

In exposing the reasons of errors in general, I have in some measure replied beforehand to those

which may be found in this book. I shall, nevertheless, be very grateful for all such as may be pointed out to me, especially if my critics will follow the maxim of Hafiz:

بپوش کر بخطاي رسي و طعنه مزن
که هيچ نفس بشر خالي از خطا نبود

Shun to find fault, although a fault you see,
For never yet from faults was mortal free.

St. Petersburgh,
January 13*th*, 1843.

PREFACE OF THE TRANSLATOR.

In offering an English version of M. Khanikoff's *Description of the Khanat of Bokhara*, a work lately published in the Russian language, the Translator believes it would be an act of supererogation to dwell on its merits. The interesting matter it contains will ensure its favourable reception by the English reader, who may wish to become better acquainted with the present state of the country it describes.

With respect to the English version, all the Translator can say, is, that he has endeavoured to be as faithful to the original text as his limited knowledge of the English language would admit of. He has merely taken the li-

berty to alter the subdivision of the chapters. Their distribution remains unchanged, but as some chapters in the original extend to a considerable length, the Translator thought the reader would find it more convenient to have them broken into smaller sections, with appropriate headings, for the greater facility of reference.

He thinks it likewise his duty to state, that for fear of retarding the publication of the present volume, as well as with a view of avoiding an extra expense, the vocabulary of Arabic words contained in the original work has been omitted in the translation, together with two topographical maps, one of the city of Bokhara, and the other of that of Samarkand, with their environs.

After the manuscript had gone to press, the Author favoured the Translator with some curious additional information concerning Bokhara; but as the insertion of the whole communicated matter would have rendered it necessary to remodel some portion of the work, which the

advanced stage of the publication, and the necessity under which the Translator is of absenting himself from the country, render impossible, the reader must be contented with a few specimens, which are inserted partly in the text and partly in notes at the end of the volume, while the remainder is reserved for a more favourable opportunity.

During the absence of the translator, Mr. Bayle St. John has kindly undertaken the tedious and ungrateful task of superintending the revision of the proofs, and smoothing down the inequalities of language with which no doubt the English version abounds; while Dr. Trithen has obligingly volunteered his services in comparing the foreign names which occur in the translation with the original text, a task for which his knowledge of Russian literature and acquaintance with the Oriental languages qualify him in so eminent a degree.

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EXPLANATION OF SEVERAL PASSAGES IN THE FOLLOWING WORK.

One verst is = 500 sajènes.

One sajène is = 3 arshins.

The standard of long measure is the arshin of 16 vershoks; 3 arshins making 1 fathom or sajène. 1000 Russian arshins are equal to 778 British yards, or 1000 yards equal to 1286 arshins, which is the proportion assumed by the Russian Custom-houses.—(*See sec.* 11, *of the Russia Trader's Assistant, by C. Clark.* 1841.)

The standard of weight is the Russian pound of 32 loths, or 96 zolotniks (gold grains); a zolotnik being subdivided into 96 parts. 1000 Russian pounds are equal to 1095·9 pounds British Imperial troy, and 903 pounds Imperial avoirdupois weight.—(*See sec.* 10, *Idem.*) A púd is equal to 40 Russian pounds.

ERRATA.

Page	3,	*for* Tshan,	*read* Ishan.
,,	5,	— Sir-Dariga	— Sir-Dariya.
,,	11,	— Arstoz	— Arslan.
,,	13,	— Zizil	— Kízíl.
,,	—	— Vulchuk	— Kulchuk.
,,	—	— Susus	— Jusus.
,,	14,	— Jusali-say	— Jusali-bay.
,,	—	— Nasor	— Nasar.
,,	16,	— 10,000	— above a thousand.
,,	21,	— Alish	— Atish.
,,	25,	— Shikh-zelil	— Shikh-jezil.
,,	—	— Chakarju	— Chaharju.
,,	29,	— leaves	— laves.
,,	30,	— covel	— avvel.
,,	—	— Uighur	— Yughur.
,,	37,	— Mehik	— Melik.
,,	—	— Hek-leki	— Lek-leki.
,,	40,	— Zizah	— Jizah.
,,	41,	— Ziya-ed-Lin	— Ziya-ed-din.
,,	43,	— Keel-Mohi	— Kúl-Mohi.
,,	46,	— Mian-kol	— Miankaleh.
,,	47,	— miners	— minárs
,,	72,	— Kibitk	— Kibitka.
,,	75,	— Kízín-Zíli	— Kízin-Jili.
,,	76,	— No. 65, Kínghiz	— Kirghiz.
,,	83,	— Naïmen-Khitai	— Naïmen, Khitai.
,,	97,	— Kanathazar	— Kana-Khaneh.
,,	104,	— Khalifet	— Khalifeh.
,,	106,	— Mullah-jalah	— Mullah-jalal.
,,	—	— Shirif Sáúdagar	— Sherif Sáúdayar.
,,	108,	— húrú	— hurd.
,,	—	— Gazion	— Gazian.
,,	109,	— Súfion	— Súfian.
,,	—	— Khanazoï	— Khanakoï.
,,	111,	— Atoja	— Hoja.
,,	114,	— Chesme ab	— Chishme aïb
,,	—	— Khoni	— Khani.
,,	119,	— Hargúish	— Hargúsh.
,,	—	— Vafkand	— Uafkand.
,,	126,	— Kattakhurgan	— Kattakurghan.
,,	128,	— Kutfi—Cherhar	— Kutfi-Cherhar, &c.
,,	—	— Chah	— Shah.
,,	132,	— and serve	— and it serves.
,,	133,	— Kori	— Kari.
,,	136,	— Thence	— Itinerary.
,,	139,	— Tegúm	— Teghin.
,,	147,	— tillah	— tallah.
,,	190,	— Miankal	— Miankaleh.

Map of
BOKHARA.
Copied from the original
KHIVA
KHOKAND
KHULM

DESCRIPTION

OF THE

KHANAT OF BOKHARA.

CHAPTER I.

LIMITS AND EXTENT.

Difficulty of assigning the limits of the Khanat—The extent of Bokhara in Timur's time forms an exception—Variations it has undergone under different administrations—In Tshan-Murad-Bey's time—In Amír-Seyid's—Incroachments of his neighbours—State of the country at the time Nasr-Ullah, the present Amír, assumed the reins of government—His unsuccessful efforts in the beginning crowned by subsequent triumphs over his enemies—His wars with Khokand—Natural boundaries of the cultivated soil—Nomadic tribes occupy the steppes—Authority of the Amír extends over a space of 5,600 geographical square miles—Attempt at assigning the present limits of Bokhara—Difficulty in determining its western boundary—Natural advantages of its frontiers—Where mostly exposed—Its security from external attacks only relative—Comparison between the extent of Bokhara and the possessions of its neighbours—Proportion between the inhabited and uninhabited part of the Khanat—Difference in the estimate given by Baron Meyendorff and the author—Reasons for it—Sir Alex. Burnes' silence on the subject.

Most of those who have written on Central Asia have complained of the difficulties they have had to encounter in the attempt to determine its limits, we will not say with the pre-

cision which is attainable in the description of civilized countries, but even by approximation, so as to give an adequate idea of it in square miles. We lament that on the present occasion we are forced to join in the general complaint, because the Khanat of Bokhara, like the states which are its neighbours, has no fixed boundaries, sanctioned by time, or circumscribed by international treaties. They expand or contract according to the strength or weakness of its rulers.

To prove the truth of this assertion, we need not go back to the brilliant conquests of Timur, because these ought merely to be looked upon as an exceptional case, which may befall any country when an extraordinary man steers the helm of government; for the vast extent that Bokhara, or, more properly speaking, the sovereignty of Shehri-Sebz, then attained, was not attributable to its own natural resources, but to the genius of its ruler, who knew how to create for it those resources which Bokhara had never before developed, and which it has never since possessed. To substantiate, therefore, our statement, it will be sufficient to indicate the variations which have taken place in the limits of

Bokhara during the course of the present century. At the time when Amír-Seyid ascended the throne in the early part of the nineteenth century, (1802,) after the wise administration of Tshan-Murad-Bey, nearly the whole of Mavero Innahr was subject to his rule; Balkh and Hissar, on the south, paid tribute to the young prince; Ura-Tube and Khojend, to the north, bowed to his will without opposition. But Amír-Seyid did not transmit his patrimony to his successors in the same condition as that in which he had inherited it from his father. Theological discussions unfitted him for reminding his subjects with the sword of the necessity of obeying his will. Balkh was the first to throw off the yoke, depending on the strong natural protection the Amú-Dariya afforded it. This act having remained unpunished, Ura-Tube * followed the same example, while the inhabitants of Khokand made themselves masters of Khojend.

Bokhara in a very short time lost all its political importance; and even the Amú-Dariya, which was so well calculated to protect, and still

* Ura-Tube first threw off the yoke in the latter part of the eighteenth century, but afterwards fell again under the power of Bokhara.

protects its south-east frontier, could not preserve the gates of Karakúl from being burnt. The disorders that ensued subsequent to Amír-Seyid's death (which happened in 1826) in consequence of the wars for the succession to the throne, and the dangers which menaced the life of Nasr-Ullah, at the commencement of his reign, were the causes why the limits of the Khanat became more and more circumscribed. Khokand made inroads from the north, and captured many of its villages; the ruler of Shehri-Sebz molested the subjects of the Khan in the interior, while Hissar and Balkh contented themselves with offering voluntary presents to the Amír, such only as equals give to equals. When, however, all domestic foes had been subdued, the Amír seriously directed his attention to the means of regaining for Bokhara the limits it had possessed in the days of his grandsire. His first attempts were unsuccessful, partly because they were directed against places strongly fortified by nature, such as Balkh and Shehri-Sebz, and partly because the Amír endeavoured to attain his ends before he had secured the services of a force sufficient to ensure success. But affairs assumed another aspect, as soon as he had formed a regular corps of

Sarbases, cast some new guns, and refrained from attempting the more difficult conquests, in order to attend to such as could be compassed with comparative ease, namely, the reduction of the territory which had been seized during his father's lifetime, by the Khokandians. His successes, at first insignificant, increased as he proceeded, and enabled him, at the close of the third year, to extend his northern boundary to the banks of the Sir-Dariga. But his triumph was transient; for, in the winter of 1841 to 1842, the Khokandians retook all his conquests, as far as Ura-Tube. In the present year (1843) he again moved in the direction of Khokand; and if report may be credited, he is said to have accomplished, on the 26th of April, his long-premeditated conquest, and to have become the undisputed ruler of the whole of Mavero Innahr.

The variations which the limits of Bokhara have undergone, within the last forty years, plainly show how vain the attempt would be to define them by any fixed landmark; we must, therefore, content ourselves with determining the boundary of the cultivated portion of the Khanat, and with pointing out, merely hypothetically, the limits to which the power of the Amír

extends. As the steppes of the Khanat consist chiefly of clay, strongly impregnated with saline particles, cultivation becomes possible only where water is procurable. Rivers are, therefore, the natural boundaries of the cultivated portions of the Khanat; while the rest offers an asylum to the wandering tribes, who barely escape starvation, by continually changing their places of encampment. Such as approach the limits of the cultivated lands, pay a certain tribute, and are in consequence held to be under the immediate control of the Khans; others enjoy their freedom, and are only nominally subject to the Amír of Bokhara.

Taking into account the places of abode of the former and of the latter, the sway of the Amír may be comprised between the 37° and 43° north lat., and between the 80° and 88° of east long., (at least such were the limits in 1842, when we left that country;) or, in other words, his orders may be said to be more or less attended to, over the space of 5,600 geographical square miles.

This extent of country is bounded on the north by the Bukan mountains, the ramifications of which extend along the western hem of Kizil-

Kúm, and the southern extremity of the sands of the same desert; to the east, are the uninterrupted series of hills, contained between the chains of the Ak-taú, the Kara-taú, and the mountains of Shehri-Sebz; on the south and south-west the Bokharian territories rest upon the possessions of Balkh, Ankhouï, Meimanah, part of Persia, and the Khanat of Khiva; first, by following the course of the Amú-Dariya, and then along the sands on its left bank. The greatest difficulty lies in determining the western boundary, as no natural limits serve to separate it from the possessions of Khiva; we can, therefore, only observe, that the influence of the Amír of Bokhara may be said to be limited by a line drawn between the 80° and 81° east long., connecting Kukertli with the western extremities of the Urta-taú and Kukertli mountains.

Notwithstanding the uncertainty of these limits, it will not be denied that the boundaries are well defended, from the fact that an enemy, from whichever side he might come, would have to encounter great impediments before he could reach the cultivated parts of the Khanat. The north-east frontier, the one bounded by Khokand, is the most exposed, because here the cultivated

lands of Bokhara and Khokand meet; and therefore in case of war, this frontier being the least guarded, would be the most exposed to attack.

Be this, however, as it may, the security of the frontiers is only relative; for it is very doubtful whether they would prove a sufficient barrier against an army organized according to European tactics, pushed on at the right season, with its movements properly regulated. For Asiatics, an expedition of this nature would be attended with incalculable difficulties, on account of the want of foresight with which they would go to war, as they would infallibly neglect to adopt the proper means of maintaining an army, until it penetrated into the cultivated parts of the Khanat.

The extent of Bokhara will appear the more considerable, when we compare it with the possessions of its neighbours to the east and south; those of Shehri-Sebz, contain only forty square miles; of Hissar, 430; of Balkh, 250; of Ankhouï, 30; of Meimaneh, 140.* On the other hand, its proportions will appear diminu-

* The number of square miles has been taken by approximation from the map of Bokhara, made in 1841 and 1842, and annexed to the present work.

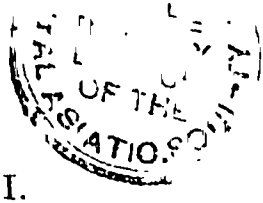
tive, when we come to compare them with the possessions by which it is bounded on the north and west.

The importance of Bokhara will diminish in our eyes still more, when we learn that out of the 5,600 square miles, only 500 or 600 miles are occupied by inhabitants in fixed abodes, while nine-tenths of its territory are either utterly unfit for occupation, or at least untenanted.

This disproportion between the uninhabited and the cultivated lands is observable all over Central Asia; but in Khokand and Khiva, it is less injurious to their respective independence, because the cultivated parts are more closely joined together, while the desert tracts thrown to the extremities, form their strong natural barriers. The case is otherwise with Bokhara, where the cultivated banks of the Zer-Affshan are severed by a sandy desert and by mountains, from a similar strip of land along the course of the Abi-Shehri-Sebz, whilst both are separated by sands unfit for culture, from the fertile tract which stretches along the banks of Amú-Dariya.

Baron Meyendorff, in the third chapter of his Travels, places Bokhara between the 41°

and 37° of north latitude, and the 81° and 86° 30′ east longitude. The extent of the Khanat would therefore be, according to his estimate, to speak in round numbers, equal to 4,200 square miles. In this calculation, he allows only 300 square miles for the cultivated part of the country. The discrepancy between our statement and his is not surprising, because he establishes the northern frontiers two degrees more to the south than we have done, and because he has diminished the breadth of the Khanat by $1\frac{1}{2}$° from west to east. With respect to the difference in our account of the cultivated part of the country, it must be presumed that, from his opinions concerning the cultivation of both the banks of the Zer-Affshan having been based only on hearsay, he greatly underrated the breadth of that strip of land, and hardly took the tilled banks of the Abi-Shehri-Sebz into his account at all. Sir Alexander Burnes has touched on the subject but slightly, because in his description of the Khanat of Bokhara, he only alludes to the length of the cultivated strip, without attempting any estimate of its surface in square miles.



CHAPTER II.

MOUNTAINS AND WATERS OF BOKHARA.

Hills on the northern frontier—Receive their names from the wells—Bukan-taú—Bakkali-taú—Kukertli chain—Uz-Kúdúk-taú—Chigli-taú—Kapkan-tash-taú—Túmen-bay-taú—Arstoz-taú—Núra-taú—Kúlchúk-taú—Júsús-kara-taú—Height of the mountains—Nature of the valleys—Scarcity of water—Brackish water of the wells—Wells might be increased—Ak-taú—Kara-taú—Tremendous passes—Mines of coal and copper.

A CONSIDERABLE portion of the Khanat of Bokhara, as we have seen in page 6, consists of a clayey, saline soil, and sandy steppes, with a visible slope to the south-west, while it is barricaded to the north-east by huge ranges of mountains. Those on the northern side are inconsiderable chains, running almost parallel with each other from east-north-east to west-south-west. They are separated by extensive sandy valleys resting on a lime foundation, and borrow their names from the wells found in those valleys. Thus, for instance, the hills forming the northern limit to the narrow valley with the well of Bukan and the spring of Bakkali are called, close to the former, Bukan-taú, and near the latter, Bakkali-taú, though jointly

forming the continuation of the Kukertli chain, which constitutes the southern boundary of the great desert of Kizil-Kum. Farther on, the hills which form the northern barrier of a narrow ravine, with the wells of Uz-Kuduk and the spring of Chigli, bear the name of Uz-Kuduk-taú in the vicinity of the first, and Chigli-taú near the second. To the south of these another small chain, limiting to the north the valley with the brackish spring of water of Kapkan-tash, is called Kapkan-tash-taú; while the rugged hillocks situated to the north of the valley, with the well of Tumen-bay, bear the name of Tumen-bay-taú.

To the south of these are two other chains, separated by a broad clayey and sandy desert; the one goes by the name of Arslan-taú, and the other, Nura-taú. All these mountains are linked in an easterly direction, by a chain of mountains, more or less defined, which has not received any particular name, the southern off-shoots of which extend to the great range on the right bank of the Zer-Affshan, known by the appellation of the Ak-taú mountains.

Before proceeding to the description of the latter, it may be necessary to mention a small

ridge projecting nearly from north to south, between the sandy steppes of Yaman Zizil and the Table land, composed of a clayey saline soil, extending in a continuous line to Bokhara. In its southern part, it bears the name of Vulchuk-taú, and in the north, Susus-kara-taú. From the latter, ramifications spread to the west, and are soon lost among the sands which constitute the boundary of Khiva. All these mountains, with the exception of the Nura-taú and the Ak-taú, of which a passing notice only has been given, may be said with a certain degree of probability, not to exceed 1000 feet in height. The nature of the intervening valleys is uniformly the same, consisting of a clayey soil, covered by more or less dense strata of movable sand, in some places rendered firm by the saksaúl, the tamarisk, and suchlike shrubs. In other places, they are deserts of moving sands, as, for example, Yaman-Kizil-kúm. Scarcity of water in these tracts is much felt, the whole space from Bokhara to the south extremity of the great Kizil-kúm, between 80° and 83° east long., containing no more than seven very meagre springs of water, of which several are scarcely drinkable on account of their brackish taste, and the rest

because of their being strongly impregnated with hydro-sulphuric gases. Tabalik, Kapkan-tash, and, to a certain degree, the Karagata springs belong to the former class, and Agatma, and the Karan-tash to the latter.

The scarcity of water felt by the traveller and the inhabitants of the country, ought, in a great measure, to be attributed to the negligence and parsimony of the natives themselves. This cause, indeed, is chiefly instrumental in producing the scarcity, because, although it be true that the above-mentioned mountains give rise to very few, and these scanty sources, still the water in the valleys lies nowhere deeper than three fathoms from the surface of the soil; a fact which can be easily ascertained by reference to the subjoined table, showing the depths of the wells, by which we passed on our way from Bokhara to Kizil-kúm.

	Depth in English feet.
1. Chili	7·58
2. Yuz-kuduk	12·13
3. Tumen-bay	10·50
4. Jusali-say	22·75
5. Kizil-kak	21·0
6. Nasor-bay	17·75
7. Chakir-Ata	9·10

It will be seen from the above table, that the number of the wells might easily be increased, as, from the clayey nature of the soil, we may infer that no serious difficulties lie in the way of digging them.

The hills above mentioned are chiefly of primitive formation; and the only metallic veins found in them are of iron, which is more or less malleable. We touch only briefly on this point, as it has formed one of the objects of Mr. Lehman's constant researches, and will undoubtedly find a place in his work on that country.

The two chains of mountains that stretch along the eastern portion of the Khanat are the Ak-taú and Kara-taú, which must be accounted a continuation of the Kashgar and Badakshan mountains, known by the appellation of the Pamir and Bolor mountains.

Ak-taú lies on the right banks of the Affshan, and is always covered with snow in its eastern parts, from the sources of the Zer-Affshan, on a prolonged line of 150 to 200 versts. The principal chain is 50 or 60 versts distant from the river: but its snowy branches, trending nearly from north to south, and intersected by narrow valleys, watered by mountain streams, reach to the

very banks of the Zer-Affshan. In various localities this chain bears different names; at first, Shagan-taú, and Suzanghiran-taú; further on, Otman-taú; between the hills of Zizah and Penjo-Shembe, it is known by the general appellation of Ak-taú, and joins somewhere about the longitude of Kermin, the lofty but short chain of Nura-taú.

The mountains of Kara-taú follow the left bank of the Zer-Affshan, their constant direction being from west to east. Approaching the sources of the Zer-Affshan, about two versts east of Penjah-kend, they become capped with snow. The principal chain remaining fifteen versts, and upwards, distant from the bed of the river, sends forth huge spurs, intersected by deep ravines, or rather precipices. The passage of these, according to the accounts given by our mining officers, who visited them, is truly horrible. Three or four wretched planks thrown across, and covered with straw, and here and there strewed over with earth, bend and crack under the weight of the traveller who ventures over them, leading his horse by the bridle. Add to this, that a yawning chasm, full 10,000 feet in depth, lies under his feet.

The wildest part of the chain lies eastward, such as Fon-taú and Kara-taú; but it is at the same time the richest—as in the direction east of Sarvadi,* are some copious mines of fine coal and copper ore. The hills preserve their wild aspect, until they approach the fort of Penjah-kend, and even farther on, to Omar-tube, where they visibly recede, allowing the Zer-Affshan to expand more freely on the left; so that at the meridian of Samarkand, near which they join the rocky and steep chain of the Agalik-taú, the Kara-taú mountains are already twenty-five versts distant from the bed of the river. They continue to stretch farther on, in a south-western direction, and join the hills of Shehri-Sebz, while their northern declivities unite with the high table-land, terminating in an abrupt wall ten versts from the Zer-Affshan.

Head-waters.

CHAPTER III.

RIVERS OF BOKHARA.

Amú-Dariya, and its tributaries—Sources of the Amú—Accounts of Marco Polo, Goez, Elphinstone, and Burnes—Excursion by Captain Wood—Course of the Amú—Described by Burnes—Embouchure—Increase of its waters—Its importance to commerce—Its ancient bed—Comparison of authorities.

THE Khanat of Bokhara is watered by the Amú-Dariya, and its two tributaries; for, although the latter do not reach it at present, they evidently must once have formed part of the same fluvial system; they are the Zer-Affshan and the Abí-Shehrí-Sebz. The sources of the Amú had, until lately, remained unknown to geographers, for the accounts given by Marco Polo are not sufficiently satisfactory. That traveller states that, "from Bodasci (Badakshan) one travels twelve days (ten days in the German edition of 1477) up the banks of the river, passing by ancient castles and villages, which were then under the control of the brothers of the ruler of Bodascio. Three days more brings one into a small principality, called Wakhán, the extent of which is about three days' march; here

the inhabitants are proud Mussulmans, speaking a peculiar dialect of their own; they pay tribute to the chief of Bodascio, are civilized in their manners, brave in war, and renowned for being good *sportsmen.* From hence," continues the Italian traveller, "we proceeded three days up and down hill, till we reached some heights which are reckoned the most elevated in the world, (Si dice la piu alta montagna del mondo.) Here, between two chains of mountains, is situated a large lake, out of which issues a majestic river, the verdant banks of which are covered with excellent pastures." Pader-Ben Goez, who travelled in that country 323 years later, calls that lake Sarsil, the position of which became known since the publication of the imperial Chinese Geography by Fay, in 1818. It lies, namely, in 37° 48′ of north lat. and 71° 38′ east long. from Paris. Elphinstone says, in his admirable work* on Affghanistan, in vol. i., page 144, that the Oxus takes its rise in the glaciers, close to an

* "An Account of the Kingdom of Caubul and its Dependencies in Persia, Tartary, and India, comprising a view of the Afghan Nation, and a History of the Dooranee Monarchy. By the Hon. Mountstuart Elphinstone. London. 1819. Second Edition."

inconsiderable branch of the Bolor Tagh, called Pushtihar.

In 1837, Sir Alexander Burnes, the late British Resident at Cabul, in consequence of instructions received from his Government, sent two of his countrymen, Dr. Lord and Captain Wood, of the Company's navy, to Badakshan, the former to conclude a treaty with its ruler, Murad-Bey, and the latter for the exclusive purpose of exploring the sources of the Amú-Dariya. As the success of their mission is known to the world, we can avail ourselves of the information concerning the head-waters of that river from the account communicated by Captain Wood, to the Royal Geographical Society of London, and inserted in its Journal of the 8th of June, 1840. "On the 31st of January, 1838," says the author, "right glad was I again to set forward towards the original object of my expedition. Going up the Oxus, we reached Wakhán, (the Vokan of Marco Polo); and in this valley, were fortunate enough to stumble on a horde of that singular people, the Kirghiz, from Pamer, who this season, for the first time on record, had come down to pass the winter in Wakhán, instead of descending

along the table-land of Khokand, &c. Nor were the natives of the valley less interesting than these strangers, since all the rulers around professed to be descendants of Alexander the Great. I may add, that in this secluded region traces, faint but marked, of Zoroaster's creed are still found; not to mention the ruins of those temples ascribed to his followers, one of which is still known as belonging to Sumri Alish Púrast, or Sumri, the fire-worshipper.

"From Wakhán, escorted by the Kirghizes, we set out for Pamer, having first ascertained that one of the sources of the Amú lay there. Going up the stream, sometimes on its frozen surface, at others in its rough, snow-encumbered valley, we reached a plain, where, to quote from Marco Polo, 'You might suppose the surrounding summits to be the highest land in the world. Here, between two ranges, you perceive a large lake, from which flows a handsome river, that pursues its course along an extensive plain covered with the richest verdure.' This account of the Venetian traveller is substantially, though not literally, correct.

"My own remarks, made on the spot, were as follows:—We had no occasion to remark the

absence of snow this day, for every step in advance it lay deeper and deeper; and near as we had approached to the source of the Amú, we should not have succeeded in reaching it, had the river not been frozen. We were fully two hours in forcing our way through a field of snow, not 500 yards in extent. Each horse of the party had to be led by turns, and struggled onwards, until exhaustion brought it down in the snow, where it was allowed to lie and recruit its strength, while another was brought forward. It was such a relief when we again got upon the river, that, in the elasticity of my spirits, I pushed the pony to a trot: this, a wákháni perceiving, seized hold of the bridle, and cautioned me against the *wind of the mountain:* we had, indeed, felt the effects of a highly rarified atmosphere, ever since leaving Wakhán; but the ascent being gradual, its effects were inferior to what would be experienced in climbing a mountain of equal altitude. As we got near to the head of the Amú (Oxus,) the ice became weak and brittle, a fact of which a yábu's (pony's) disappearance gave the first warning. Though deep, there was fortunately little current at the place where the accident occurred; and as the missing

animal was fastened to one of its companions by a halter, it was extricated, at the expense of its gear and lading.

"After quitting the surface of the river, and having travelled about an hour along its right bank, the Kirghizes signified its source to be very near. Declining a little to the left hand, we ascended a low mound, that shut out the view to the eastward; and on reaching its summit, at about five o'clock in the afternoon, we stood (to use the native expression) upon the Bámi Dunyá (terraced roof of the world;) while before us lay stretched out a noble lake, from the west end of which issued the infant river Amú (Oxus). This fine sheet of water, the length of which is fourteen miles by one in mean width, is crescent-shaped, the chord of the arc extending due east and west. On three sides it is bordered by hills which, along its southern convexity, rise into mountains, mantled with eternal snow; from which never-failing source this lake is supplied. To the east and north the hills are ridgy and low, few swelling to the height of 500 feet; and all are free from snow long before the icy fetters of the lake are dissolved. On the west, the water is confined by the mound before mentioned; and

the passage by which the rivulet escapes, looks much as if it had been cut in a natural embankment. The stream, when clear of the servoirs, is five yards wide, and a little better than ankle deep, moving over a smooth bed, with a gentle velocity of from three and a half to four miles per hour. Its colour, like the lake, was touched with a reddish shade, and the smell of the water was slightly fetid. The temperature of both was 32° of Fahrenheit, and yet neither was frozen when they parted. The rill continued free for about half a mile below its fountain-head; and the same phenomenon extended over fifteen square yards of the lake. The mean of several observations on the boiling point of water, by our thermometer, gave 15,600 feet for the level of the lake, above the sea; nor do I think the highest peaks of the snowy mountains lying on the south side of the lake, rise 3,400 feet higher, which would give about 19,000 feet, for the altitude of the Pamir, or Tartaric Caucasus."

Captain Wood terminates his description with a patriotic wish that the lake should bear the name of Queen Victoria, but consents in favour of geography to retain, in the meanwhile, the unharmonious Kirghiz appellation of Sarikul.

From hence the Amú-Dariya flows for 300 or 350 versts between mountains, receiving on its right hand two, and on its left three considerable streams; the former are Nissar and Kuh-palak; the latter, the rivers of Badakshan, Ak-Sarai, and Khulm. Somewhat lower, the Amú extricates itself completely from the mountains, and flows over sandy deserts until it disembogues into the Caspian, for the Shikh-zelil-taú mountains, which approach its right banks in the Khanat of Khiva, are so insignificant, as hardly to deserve any mention. Sir Alexander Burnes during his sojourn in Bokhara, so thoroughly investigated the course of this river, that it only remains for us to make use of his own words.*

"Amú-Dariya, on leaving the hills somewhat below Kêleo, about 60 miles north-west of Balkh, is not broader than 350 yards; it widens on the plains and at Troja Sale, 30 miles lower than the spot above mentioned; its width, measured by a sextant, was already equal to 823 yards; at Chakarju, 200 miles down the current, it attains the width of 650 yards. A minute inves-

* As the passages in Burnes are dispersed through the narrative, I give the translation from the Russian text.

tigation of the nature of the stream at the three mentioned points, will give us the best means of judging it in a military and commercial point of view.

"At Troja Sale, on the 17th of June, (*i.e.*, a month previous to the highest water-mark,) two sandy banks divided the Amú-Dariya into three channels. The relative breadth of each channel was the following: 295, 113, and 415 yards, making the total width of the river 823 yards. The depths were different and not regular; the deepest spot did not exceed 20 feet. The depths of the first channel were, 6, 9, 15, 19, and 6 feet; of the second, 6 feet; of the third, 6, 9, 15, 19, and 6 feet; consequently, the average depth of the river cannot be less than 9 feet.

"There cannot exist much incorrectness in our observations; because on the 17th of August, full two months later, and after the great increase of water, the river had nearly the same volume of water. Its width was less, but the depth greater, and five soundings with the lead gave 12, 18, 29, 20, and 18 feet. The mean swiftness of the Amú-Dariya is 6,000 yards, or nearly three and a half miles per hour."

My inquiries in Bokhara concerning the course

of the Amú-Dariya within the limits of Khiva, did not result in adding anything new to what is already known concerning it; namely, that it bears generally a north-west course, and, strangely enough, narrows as it approaches its mouth. Its depth is considerable, although not everywhere equal, (for the river becomes shallow as it approaches its mouth,) but it still continues navigable as far as the sea. The islands with which it is filled, do not impede its navigation. The mean rapidity of the current in the Khanat of Khiva appears, from inquiry, to be equal to 5 versts and 416 sajines per hour; with respect to the increase of its waters, the opinion of our countrymen who investigated the subject in that country, differs with that of Sir A. Burnes; the waters of the river, according to their statements, are on the increase from the month of March till the end of May, and abate from June to the end of September; while Burnes observes, as we have noticed above, that on the 17th of June the waters had not yet attained their highest point.

From what has preceded, it becomes evident that the Amú-Dariya, being navigable for upwards of 1,100 versts, affords an important

commercial road; and that, which is not less important, for a space of 800 versts it passes through well-populated and fertile districts. The Sea of Aral, moreover, by means of the Sir-Dariya river, places it in contact with the eastern marts of Central Asia; but no account has been taken until now of these advantages, and they probably will remain a dead letter until some European power forcibly infuses activity into the sluggish inhabitants of those shores.

We shall conclude our account of the Amú-Dariya by a few words relative to its ancient course; for, although the subject has been already discussed more than once, especially of late years, it still promises to afford some novelty, owing, in a great measure, to the unsatisfactory conclusions arrived at by such as have treated on it.

From all that has fallen under our notice on the subject, the article of M. Jaubert, which appeared in the "Nouveau Journal Asiatique," for December, 1833, under the head of "Mémoire sur l'ancien Cours de l'Oxus," appears the most satisfactory, if not in its general conclusions, at least in the happy choice of the authorities he has quoted on the occasion. We

therefore take the liberty of borrowing from thence the views which were held on the subject by several oriental and European writers, who lived about the period when the Amú changed its course to the Aral sea, or who were eye-witnesses long since of the dry bed of the river; and shall add to their observations such remarks as we have been able to collect from persons who have lately seen the bed of the Amú-Dariya. Sultan Abul-Ghazi says: "In 880 (of the hejira) the intercourse between Urghenj and the territory of Abul-khan was very frequent, and the reason of it is, that the river Amú, which leaves the walls of Urghenj, takes its course towards the eastern part of the mountains of Abul-khan—(M. Jaubert supposes this means Balkhan)—further on it once doubled the foot of the hill, and finally, passing by Ogurji to the west, discharged its waters into the sea of Mazanderan. Both the banks of the river were planted with vineyards, and had cultivated fields and gardens. In summer the inhabitants of the coast fed their flocks in those valleys; in autumn, to avoid musquitoes, they used to remove to the wells, distant two days from the river; and in winter they again returned to the banks of the river.

The country, at that period, was remarkably fertile and populous. From Pishgah (on the Caspian coast, according to M. Jaubert) to Kara-kichit (black-ford, M. J.), both shores were occupied by the Adalik-Khazar; from Kara-kitchit to the west side of the hill of Abul-khan by the tribe of Ali; from thence to the mouth of the river lived a people whose chief occupation consisted in breeding camels." The same author adds further: "I was born in the territory of Urghenj in 1014 (hejira,) on Monday the 15th rebi-ul-covel, when the sun was in the sign of Leo, at the rising of that constellation; thirty years later (*i. e.*, 1575) the tribe of the black Uighur, called Tokai (Tekke,) lived close to the minar on the banks of the Amú; from this point the waters of the river, whose former course had been to the town of Tuk, and from thence to the sea, were turned off, and the lands of Urghenj became perfectly barren; the chief of the district, by way of obviating this inconvenience in some degree, directed the people to cultivate the banks of the river above that place, and to bring the produce of those fields to the town." He says farther on: "The mouth of the river received the name of Aral six months after the

death of Efendiar, after whom he (Abul Ghazi) became Khan." He carries back this circumstance to the year 1033 (hejira). Woodcroff, who wrote in 1743, heard that the Amú had ceased to flow into the Caspian, about 100 years before his time, which coincides nearly with the year mentioned by Abul-Ghazi-khan; but, unfortunately, Jenkinson, who passed through this country in 1559, says: "It must be observed that the river Oxus formerly flowed into the Balkan gulf, and now runs into the Aral sea. All the water necessary for the irrigation of the fields is derived from the river, which, on that account, does not reach the sea." Further on the same author adds—"As this river, during the summer heats, used to dry up in several places, the Turkomans supposed that, by constructing a dam at the mouth of the river, they would prevent its becoming shallow in its upper course; but it turned out otherwise; the force of the current was not sufficient to break through the sand accumulated in its bed by the winds of the desert; it got choked, and faint traces of it only remain in the vicinity of the sea."

This latter opinion seems the more probable one, as it accounts at the same time for the

deviation of the course of the Amú, without our being obliged to have recourse, as some have done, for explanation to earthquakes, or any supernatural elevation of the immense extent of the desert, above 400 versts in diameter. The construction of the dam in the Khanat of Khiva can thereby be also accounted for; it was erected not with the view of preventing the waters of the Amú from flowing into the Caspian sea, but only to avoid their being wasted uselessly in the ancient bed of the river. We must not imagine that a dyke cannot be constructed by Asiatics on account of the difficulties of such an undertaking, for we know that in the year 1221, the sons of Chinghiz intended to change the direction of the Amú-Dariya by the erection of a dam, and employed 3,000 Mogul workmen to forward their design, which they were prevented from accomplishing by the incessant sorties of the besieged. Finally, not later than last year (1841), the inhabitants of Tashkend, who were on hostile terms with Khiva, endeavoured to change the present direction of the Sir-Dariya, but were thwarted in their plans, the current of the river being still too powerful for human means to curb its course.

The sandy soil through which the Amú passes from Balkh nearly down to its mouth, over a space of ground more than 1,000 versts in length, as well as the rapidity with which it flows, explains why even now it often changes its bed, inclining eastward.

Arthur Conolly, who visited Khiva last year (1841), noticed that the lands which had been driven the preceding year towards the left bank by the force of the current of the Amú, became so firm from the winter frosts, that they were able to resist the pressure of the waters, forcing them to run off in an easterly course.

Taking the above facts into due consideration, it will appear very natural that the first dam mentioned by Jenkinson had the effect of choking up the mouth, by which the Amú Dariya flowed into the Caspian sea, causing it to form pools and lakes, as is the case at present with the Emba and the Saghiz near their embouchures, and that later, the natives, for the purpose of economising the water, raised a strong dyke east of Kohne Urghenj, in consequence of which the stream bent its course in the direction of the sea of Aral, from which it was only separated by 150 versts, whereas before with

the same volume of water, it had to flow a space of 400 versts. It may therefore be positively affirmed, that the hope of there being a possibility of inducing the Amú-Dariya to flow once more into the Caspian, by the removal of the dam raised between Tash-haúz and Kohne-Urghenj, has no foundation whatsoever; the more so, as that dyke has already once given way, and that very lately. At the latter end of May, in the year 1840, the great rush of the waters of the Amú forced the dam between the towns of Khatim and Ghurlen, and the river took its former course, but flowed no further than the place called Ibrahim Ata, where it was stopped by the sands, which had choked up its former bed; the accumulated waters, after having flooded the low valley bordering on the south-eastern hem of the Ust-Urt, between the towns of Kohne-Urghenj, Khojeli, and Kungrad, found at last a vent into the sea of Aral.

CHAPTER IV.

RIVERS OF BOKHARA—(*Continued*).

The Zer-Affshan—Its source in the Kara-taú—Fertility of its valley —River of the steppes—Gardens on its banks—Description from Burnes—Breadth of the Zer-Affshan—Not favourable to navigation —Its bed was formerly higher—Site of Bokhara formerly a forest of bulrushes—Floating timber down the stream—Canals of the Khanat —The Abi-Shehri-Sebz river.

THE second river of the Khanat is the Zer-Affshan; and though it must yield to the Amú-Dariya in respect to the volume of its waters, still it deserves to be considered as the principal river, on account of the populousness and cultivation of its banks. It runs between the 88° and 82° of east long., a course of 620 versts, fertilising an extent of country equal to 16,000 square versts. Its head-waters, formed of three principal branches, lie in the Kara-taú mountains, and are constantly fed by the melting of the eternal snows in that chain. At first, it is hemmed in between rocks, in a very narrow valley, and hence its rapidity is so increased that from its source, forcing its way by Penja-Kend, through the Ak-taú and Kara-taú chains, it foams and turns in eddies

like a cataract. Although its valley subsequently widens, its rapidity continues so great, until it reaches Samarkand, after having traversed the space of 75 versts, that no boat or raft can be floated down the stream. From Samarkand, the right bank of the Zer-Affshan presents an easier slope, whilst abrupt cliffs, 10 versts distant from the bed of the river, form a barrier to the overflowing of its waters on the left. The eye of the traveller is here agreeably relieved by the luxuriant carpet of verdure which is spread over the strip of land between the banks and the natural barrier; for the natives, taking advantage of their low position, which is so favourable for the purposes of irrigation, sow their fields almost exclusively with rice and jaúghar. The aspect of the country continues the same down to Katta-Kurghan, where the before-mentioned ridges unite with other hillocks, called Katta-Kurghan-taú. From this spot the Zer-Affshan widens very considerably; the hills on its left receding in the direction of Kermin, 15 and 30 versts from the banks of the river, while the Ak-taú chain is 50 or 60 versts distant from them. Through the greater part of its lower course the Zer-Affshan assumes the aspect of a river of the steppes, for the plain of

Mehik, that approaches its northern banks, is bounded by the Karpan-taú hills, which are hardly perceptible in the distant horizon. But even here the cultivated strip of land does not forsake its banks, and it may truly be said that the river flows along a row of uninterrupted gardens, which spread out 30 and 40 versts in breadth until they attain the heights of Bustan.

As I have not followed the course of the Zer-Affshan beyond Bokhara, we may again borrow the description of it from Sir A. Burnes, as far as Karakúl:—

"I crossed the Zer-Affshan in two different places,—twice near the village of Hek-leki, and twice opposite Katta-Kurghan. The bridge which spans it at the former place, is 14½ paces in length, which gives at the same time the breadth of the river. Allowing 1¼ arshins to a pace, the breadth of the river will be thirty sajènes. The breadth at Katta-Kurghan, if not greater, is certainly not less. The river, generally speaking, is shallow, and unfit for navigation; its bed consists of gravel, and is very favourable for fording. However, where the bed is miry, as at Lek-leki, the river is usually deep. The researches of Mr. Lehman

have proved almost to evidence that the level of the Zer-Affshan waters, must formerly have been much higher than at present. He has, indeed, discovered beyond Penjakend, a long ridge several hundred feet high, which is formed of an accumulation of pebbles, fixed as if with cement. The roundness of the pebbles shows that they had once been subjected to the effects of water, while their internal formation proves that they must have been brought from a distance by the force of the current, as the adjacent mountains present none of a similar nature. This opinion is borne out by a tradition current among the natives of Bokhara, that previous to the foundations of their town, the Zer-Affshan was a remarkably broad stream of water, the overflowing of which served to maintain a forest of bulrushes with which the spot where Bokhara now stands was formerly overgrown.*

Notwithstanding that the Zer-Affshan is not navigable, as has already been observed, on

* Some of our readers may feel curious, perhaps, to read a passage which treats on the subject in Jafar Nargshahi's history of Bokhara, written in the year 522 of the hejira. It runs thus :—(*here follows the original text.*) (*Trans.*) Ab-

account of the shallowness of its waters, nevertheless the timber which grows on the hills beyond Samarkand, is floated down the stream to Bokhara. The mode in which this is effected is much the same as with us; namely, several dozen of trunks of trees are linked together, and one or two men standing on the raft, guide it with long poles, pushing it continually off from the shore, toward which it is always carried by the rapidity of the current.

The experiments made by our mining en-

durahman, son of the one of Nishapur, narrates in the book of Hezain Ul. Kulum, (treasure of wisdom) the following :—

"The spot on which Bokhara now stands was formerly covered with water, and formed a lake, overgrown with reeds, forests, and brush-wood. Some places were too deep for a camel to ford; this was occasioned by the thawing of the snows of the mountains in the country of Samarkand, which formed a great river, flowing close to Samarkand, and called Mazaf. This river contained a great volume of water, carrying along with it a quantity of mud, which filled up the above mentioned pool; with each overflowing of the waters, the mud settled there, and in consequence of its accumulation the water gradually dried up, the soil became level, the great river received the name of *Sogd*, and the dried up place that of *Bokhara*."

All who have witnessed the argilous-saline soil on which Bokhara is situated, must subscribe to the probability of this tradition.

gineers, have proved that the auriferous property of the Zer-Affshan, notwithstanding the exaggerated accounts of the natives, always fond of hyperbole, is much inferior to what it was reported to be. The great importance of the river consists in supplying with water all the canals, cut for the irrigation of the fields and gardens of the Khanat. I learned from the natives, that there are upwards of 100 canals, of which the more considerable on the right bank are the following:—Kara-Dariya commences somewhat above Samarkand, watering in its course the fields belonging to the towns of Yenghi-Kurghan and Zizah. Ak-Dariya is derived from the Zer-Affshan, a little above the meridian of the town of Chelek; and after irrigating its fields, passes through the district of Penj-Shembe to the north, and is exhausted on the fields belonging to the town of Khatircha. The third large canal on the right is the Vafkand-Dariya, which might more properly be called a natural branch of the Zer-Affshan, than an artificial canal, as well on account of its breadth, as of the rapidity of the current. We crossed it but once, close to the town of Vafkand, where it may be fifteen to twenty sajènes broad; the depth is probably

likewise considerable, otherwise the Government would not have thrown a bridge across it. After quitting the town, and supplying the rich fields with water, it is imperceptibly drained off to the fields, and soon exhausted. The first canal, to my knowledge, on the left bank, above Samarkand, is that of Ankhor, which takes its rise to the east of that city, and after making a sweep round it, expends its waters in the fields. Its breadth and depth midway between Samarkand and Katta-Kurghan, are not very considerable; the former may be from ten to twelve sajènes, the latter, from four to six feet; in consequence of which it is fordable everywhere; at least such was the information I obtained.

The second remarkable canal is the *Narúpay*, which, like the Vafkand-Dariya, I am inclined to call a natural branch of the Zer-Affshan, although it is neither so rapid nor so broad; but the steepness of its embankments, and its serpentine course, bear out the supposition that it is not human efforts merely which have contributed to its formation. It derives from the Zer-Affshan above Katta-Kurghan, and passing by the north walls of the latter city, whose fields it serves to irrigate, it enters the district of Ziya-ed-Lin, and not far from

that town is exhausted on the fields, situated close to the banks of the Zer-Affshan. From hence, till the Shehri-Rud, there are no considerable canals, as the district of Kermin is watered by means of small drains cut from the Zer-Affshan. The Shehri-Rud is indisputably the largest canal of the Khanat; it supplies the capital with water, and, passing through the city, terminates at its western wall, at the gate called *Talipach*. Innumerable small canals are drawn from it for the irrigation of the fields and gardens of the populous district of Bokhara. The breadth is not everywhere equal; in the town it averages from five to seven sajènes,—beyond its walls, from ten to twelve sajènes; nor does the water flow in it constantly; it is filled with water once or twice a month, as circumstances may require it to be renewed in the ponds called hauz, or for the purpose of irrigating the adjacent fields. It has a sandy bed, and its depth is far from being considerable, not exceeding six or seven feet. The negligent manner in which this canal has been made, the workmen having thrown the earth dug out on either bank without taking any pains to fix it, is the reason why they are obliged to clean it out every year; whereas, if they were to con-

solidate its banks, they would not require to have it cleaned oftener than every three or four years. On the spot where it is derived from the Zer-Affshan a dam is constructed, which is pulled down every time the water is let out, after which a new one is raised by means of briers, clay, and sand. These works are carried on under the inspection of an officer called the *Mir-ab*, who, as well as the workmen, is appointed by Government.

The third and last river of the Khanat is the *Abi-Shehri-Sebz*, which takes its rise in the hilly district of the same name. On quitting the mountains, it runs during 150 versts in a south-west direction, and, after fertilizing the fields of Kharshi, is there exhausted. Its dry bed nevertheless may be traced to the north, to where it enters the exhausted lake of Kéel-Mohi, which, at the time I visited it, was overgrown with tamarisks and Shútúr-har. In spring, however, it is said to fill with water and abound in fish, from which it derives its name.

CHAPTER V.

CLIMATE OF BOKHARA.

Coolness of the atmosphere during a great part of the year—Examination of the causes—Heat of summer intense—Frost, snow, ice—Amú-Dariya frozen over—Rarity of rain—Serenity and brightness of the atmosphere—Thunderstorms and earthquakes—Curious mode of ascertaining the commencement of the new year—Meteors—Prevailing winds—Tables of temperature—Observations—Comparison with other places.

The Khanat of Bokhara, owing to its southerly position, ought to possess, one would suppose, all the advantages of a hot country: nevertheless, there are many causes, which serve not only to moderate the heats, but even to render the climate cold. In the first place, the position of Bokhara, at so great a distance inland, is one of the chief causes of the coolness of the Khanat; and the more so, as the proportion of cultivated lands in the surrounding countries to the uncultivated is so insignificant, that it can in no way moderate the asperity of the climate. In the second place, on account of the complete want of protection of the Khanat to the north, and of its being shut up by the Hindú Kúsh on the south, it is exposed to the constant influx of the

cold particles of air coming from the north; and as the Hindú Kúsh offers an impenetrable barrier to their free passage to the south, they must absorb a considerable portion of the caloric of the Khanat, before they can acquire a sufficient degree of warmth. Thirdly, the very nature of the soil, strongly impregnated with saline particles, tends, in no trifling degree, to increase the inclemency of the climate. Fourthly, the masses of snow and ice collected on the heights of Ak-taú, Kara-taú, and the mountains of Shehri-Sebz, are likewise among the permanent causes which operate in cooling the air; and, though last, not least, the high position of Bokhara, which, according to Burnes, is 1,200 feet above the level of the sea, deserves to be taken into consideration, in explaining the causes of the intense cold which is felt at times in these regions.

Notwithstanding all this, Bokhara may be reckoned to possess a hot climate, because, from the middle of March to the end of November, the temperature is usually very high, whilst in summer it becomes insupportable.

The first frosts commence towards the close of November, and are followed soon after by

snow, which does not remain long on the ground, and rarely exceeds one or one and a half feet in depth, the ice in the *hauz*, or artificial ponds, is rarely the quarter of that; its usual thickness is from three-quarters to one inch. The earth seldom freezes more than one arshin in depth, and even that is of rare occurrence. We ought, however, to observe that the Amú-Dariya is often closed in winter for two or three weeks, so as to allow the caravans a free passage over the ice. Morning frosts last until the end of April, but are very insignificant, causing no damage to vegetation. Generally speaking, the rains are scarce, although rainy springs do sometimes happen, and I was informed that Mian-kol is visited at times by very strong rains, but these must be reckoned as fortunate exceptions, which materially aid the husbandman, the artificial irrigation of his fields becoming then less necessary.

It may be laid down as a general rule, that the proportion of bright days is much greater than the number of over-clouded days; the atmosphere is usually serene, and although we were not like Burnes, fortunate enough to see the milky way by moonlight, still the stars are very bright, and it must be owned that this

country is wonderfully well-adapted for astronomy.

The trees shoot forth their leaves in the last ten days of March, and in the first ten days of April; thunderstorms, as well as earthquakes, are not unfrequent, especially in spring, although the latter are scarcely perceptible. The old people of Bokhara recollect only one violent earthquake, which happened about twenty years ago, and destroyed the miners of the Medresseh Mirzà-Ullug-beg, at Samarkand.

There is a superstitious belief prevalent at Bokhara, that on the eve of every new year, which they reckon from the vernal equinox, there must be an earthquake, and in order to be sure of it, they stick a knife into the ground over night, reckoning the commencement of the year from the moment that the knife falls from the vacillation of the earth.

This is but a superstition, but it may be partly founded on some fact.

Heavenly phenomena, produced by the hazy state of the atmosphere, such as circles round the sun and moon, do likewise happen, though seldom, and mostly in November and March. The most prevalent winds blow from the north, and

more especially from the north-east; they are so constant, that, during the eight months of my stay at Bokhara, I do not recollect that the wind blew more than ten times from the south.

The dryness of the air is considerable, but it is less felt in the cultivated portions of the Khanat, from the evaporation of the water used in the irrigation of the fields.

This, I believe, is pretty nearly all that can be said concerning the climate of Bokhara, and we may terminate the chapter by offering a table of meteorological observations made at Bokhara itself, from the 5th of October, 1841, up to the 28th of February, 1842, new style.

Date of the month.	October.	November.	December.	January.	February.
	deg. min.	deg. min.	deg. min.	deg. min.	deg. min.
1	... ...	+14 0	+ 0 2	+ 0 3	— 5 4
2	... ...	... ...	+10 5	+ 0 2	— 2 3
3	... ...	+ 6 6	+ 2 0	+ 0 9	— 1 3
4	... ...	... ...	+ 1 6	— 5 1	— 3 7
5	+15 4	+ 3 7	+ 2 2	— 4 4	— 0 3
6	+14 7	+ 5 1	+ 1 0	— 3 3	— 0 4
7	+14 9	+ 2 9	+ 1 3	— 3 6	+ 1 3
8	+17 1	+ 1 7	+ 3 2	— 3 2	+ 1 8
9	+22 8	+ 3 0	+ 2 3	— 2 5	— 1 3
10	+13 5	+ 4 8	+ 5 1	— 2 5	— 2 1
11	+14 0	+ 6 9	+ 4 3	— 1 8	— 1 8
12	+15 3	+ 9 2	+ 4 1	— 2 2	— 8 6
13	+18 5	+ 8 1	+ 5 0	— 2 1	—12 7
14	+10 5	+ 8 4	+ 4 4	— 1 6	—11 9
15	+ 8 3	+ 9 3	+ 3 5	— 0 3	— 7 6
16	+ 8 5	+ 6 9	+ 4 5	— 1 8	— 4 5
17	... ...	+ 7 5	+ 1 8	— 4 4	— 3 6
18	... ...	+ 6 0	+ 0 2	— 3 4	— 1 0
19	+ 9 8	+ 6 4	+ 1 0	— 1 2	+ 2 1
20	... ...	+ 4 7	+ 1 3	— 2 8	+ 4 0
21	+10 8	+ 5 7	+ 0 3	— 0 9	+ 2 8
22	+10 2	+ 5 8	+ 0 6	— 0 5	+ 3 2
23	+12 8	+ 5 3	+ 1 3	— 0 8	+ 4 0
24	... ...	+ 6 6	+ 0 7	— 1 8	+ 5 5
25	... ...	+ 4 9	+ 1 8	+ 0 4	+ 7 3
26	... ...	+ 2 2	+ 1 3	— 0 8	+ 6 7
27	... ...	+ 1 0	+ 0 9	—11 7	+ 9 1
28	... ...	— 0 2	+ 0 2	—13 8	+10 3
29	+10 6	+ 0 4	— 0 6	— 1 6	... ...
30	+11 0	+ 0 3	— 3 0	— 6 3	... ...
31	+10 5	... ...	— 2 2	— 4 6	... ...
Mean monthly temper.	+13 1	+ 5 3	+ 1 7	— 3 1	— 0 4

The lowest temperatures were the following :—

OCTOBER.			NOVEMBER.			DECEMBER.		
	deg.	min.		deg.	min.		deg.	min.
5	+ 9	5	1	+ 9	0	1	— 3	5
6	+ 9	5	2	+ 7	0	2	— 3	0
7	+ 8	0	3	+ 6	0	3	— 2	0
9	+12	0	4	+ 4	0	4	— 3	5
10	+13	0	5	+ 0	25	5	— 3	0
11	+ 9	0	6	+ 0	25	6	— 3	0
12	+ 9	5	7	+ 1	5	7	— 4	0
13	+10	5	8	— 1	5	8	— 1	5
14	+10	0	9	— 3	0	9	— 1	0
15	+ 3	5	10	+ 1	0	10	+ 2	0
16	+ 3	0	11	+ 2	0	11	+ 1	0
17	+ 3	5	12	+ 3	0	12	+ 1	0
19	+ 4	0	13	+ 5	3	13	+ 1	5
21	+ 5	0	14	+ 2	0	14	0	0
22	+ 4	5	15	+ 3	75	15	— 0	5
29	+ 3	0	16	+ 4	9	16	0	0
30	+ 4	0	17	+ 4	0	17	— 1	0
31	+ 3	5	18	+ 2	0	18	— 4	0
			19	+ 2	5	19	— 3	5
			20	+ 1	75	20	— 2	5
			21	0	0	21	— 1	5
			22	+ 1	5	22	— 2	5
			23	+ 2	2	23	— 3	0
			24	+ 3	0	24	— 3	0
			25	+ 4	8	25	0	0
			26	— 1	0	26	0	0
			27	— 3	0	27	0	0
			28	— 2	5	28	— 2	0
			29	— 4	5	29	— 1	0
			30	— 4	0	30	— 6	5
						31	— 6	5

JANUARY.			FEBRUARY.			MARCH.		
	deg.	min.		deg.	min.		deg.	min.
1	+ 2	5	1	—10	0	1	+ 3	0
2	— 1	0	2	— 5	0	2	+ 0	5
3	— 1	0	3	— 5	0	3	+ 7	0
4	— 6	0	4	— 5	0	4	+ 4	0
5	— 8	0	5	— 2	5	5	+ 3	0
6	— 8	5	6	— 4	0	6	+ 2	0
7	— 5	0	7	— 2	0	7	+ 1	0
8	— 5	5	8	— 1	5	8	+ 3	75
9	— 4	0	9	0	0	9	+ 6	5
10	— 6	0	10	— 4	5	10	+ 7	0
11	— 5	0	11	— 2	5	11	+ 6	0
12	— 6	0	12	— 6	0	12	— 4	0
13	— 5	0	13	—17	5	13	— 2	0
14	— 5	5	14	—16	5	14	0	0
15	— 5	5	15	—12	0	15	+ 1	5
16	— 3	0	16	— 8	0	16	+ 2	0
17	— 5	0	17	— 7	5	17	+ 1	0
18	— 7	5	18	— 6	0	18	+ 2	0
19	— 2	5	19	— 3	0	19	+ 5	0
20	— 7	5	20	0	0	20	+ 1	0
21	— 4	0	21	+ 2	0	21	+ 8	0
22	— 3	0	22	0	0	22	+ 7	0
23	— 6	5	23	+ 1	0	23	+ 4	0
24	— 3	0	24	+ 3	0	24	+ 5	0
25	— 3	0	25	+ 2	0	25	+ 5	0
26	— 3	0	26	+ 3	0	26	+ 7	0
27	— 6	0	27	+ 4	0	27	+ 9	5
28	—18	5	28	+ 6	0	28	+14	0
29	—16	5				29	+13	0
30	— 8	5				30	+15	0
31	—10	0						

APRIL.

	deg.	min.		deg.	min.		deg.	min.
1	+ 6	0	8	+ 8	0	14	+ 9	0
2	+ 6	0	9	+ 8	0	15	+ 9	0
3	+ 3	5	10	+ 8	75	16	+ 8	0
4	+ 5	0	11	+10	0	17	+12	0
5	+ 6	0	12	+11	0	18	+ 6	0
6	+ 5	75	13	+ 8	0	19	+10	0
7	+ 7	0						

The mean of the lowest monthly temperatures was as follows:—

	deg.	min.
In October	+6	9
„ November	+1	7
„ December	−1	8
„ January	−6	0
„ February	−3	5
„ March	+4	4
„ April	+9	0

Out of the 186 days during which the observations were made, 68 days were overclouded or rainy, viz.:—

In October	3	days
„ November	8	„
„ December	14	„
„ January	16	„
„ February	15	„
„ March	11	„
„ April	1	„

It becomes apparent, from the above table that, during the year when these observations were made, the temperature of Bokhara generally rose about the middle, and constantly fell towards the close, of the month; that, after attaining its greatest altitude, it fell and as rapidly rose again; that the winter of that year was excessively cold, and that the cold weather came on at two different periods, namely, the severest cold was on the 28th of January and the 13th of February, although the frosts had set in much earlier, having commenced on the 8th of November, and been followed on the 9th by a fall of snow, which thawed immediately. The next snow fell on the 27th December, and remained some time; the last was on the 12th of February, after which the spring weather set in.

The rise of the mercury in the sun was rapid; on the 17th of February there were + 13°; on the 20th, already 19°; on the 25th, 23°; on the 27th, 25°; and on the 7th and 8th of March, 31°.

About the middle of March, the haziness of the atmosphere prevented our making observations on the highest temperature in the sun;

but from the 22nd to the 31st of March, it varied from 22° to 31°; in April the temperature was constantly very high, as may be seen from the following table.

Table of the Highest Temperature in the Sun during the Month of April.

	deg.	min.		deg.	min.		deg.	min.
1	24	0	7	30	0	12	34	0
2	23	0	8	32	0	13	33	0
3	25	0	9	29	0	14	35	0
4	26	0	10	32	0	15	30	0
5	26	0	11	33	0	16	35	0
6	28	0						

The palm (or willow) put forth its leaves on the 20th of March, while the ice of the Amú-Dariya broke up on the 23rd of February; on the 25th, storks made their appearance. One might conclude from this, that March here is, properly speaking, the commencement of spring, but its tardiness may be attributed to the severe winter which had preceded it; for trees, according to Baron Meyendorff, usually begin to blossom and put forth their leaves as early as the latter end of February. However that may be, I am unwilling to believe that this year has

been uncommonly cold, notwithstanding the aged men of Bokhara assured me they never had experienced one more severe; for, independently of the fact that Asiatics are very incurious respecting natural phenomena, we know that when Vitkewitch was at Bokhara the winter was likewise very cold, and he observed the thermometer at the Kush-beghi's to fall as low as — 18° R. All that I can admit is, that the return of the cold weather a second time may have been unusual, and it is to this cause that we ought to ascribe the freezing of the apricot trees; the more so, as between the first, and the appearance of the second cold weather there had been thaws. But be this as it may, whether the winter was an ordinary one, or unusually severe, we at present know what it is; we have ascertained the limits of the fluctuations of its temperature, and it will not be, therefore, superfluous, in order the better to characterize the climate of Bokhara, to compare it with other places lying on the same latitude, and even somewhat more to the northward.

Bokhara lies under the 39° 46′ north lat., therefore nearly on the same degree of latitude with Naples, northern Spain, Fort Severn, in

Maryland, Cincinnatus on the Ohio, Fort Mifflin, Philadelphia, and Pekin.*

We ascertain, from this comparison, that Bokhara occupies the same latitude with places where the climate in Europe is reckoned hot; and in America, through which the equator passes, is held as temperate.

The mean temperature of the three winter months is—

	deg.	min.
In Philadelphia.....	+ 0	1
„ Pekin.....	— 3	1
„ Fort Mifflin.....	+ 0	33
„ Cincinnatus	+ 0	52
„ Fort Severn	+ 0	77

All these places, therefore, with the exception of Pekin, enjoy a warmer winter than Bokhara; where the temperature of the three winter months is equal to — 0° 16′. But the severity of the winter months at Bokhara will appear still more striking, when we compare it with the mean temperature of the winter months of several places in Europe, lying much more northward. Thus, for instance, in London, which is situated on the 51° 31′ of north lat., the temperature of

* We mention these places, because more or less prolonged observations with a thermometer have been made there.

winter is = + 2° 0′ 6″; therefore nearly double the winter temperature of Bokhara. In Amsterdam, (52° 22′ north lat.,) the mean temperature is = + 2° 16′; and in Hamburgh (53° 31′ north lat.) is = 0° 13′.

It may be objected to us that, in the choice of the places alluded to, we have purposely mentioned only the sea-port towns, where the highest temperature in winter is attributable to the favourable position they occupy; that, moreover, London, the highest of the places mentioned, is only 162 feet above the level of the sea, whereas Bokhara lies much higher. We are ready to meet these objections, by observing, that in Geneva, which lies on the 46° 12′ north lat., and is 1,218 feet above the sea, the mean temperature in winter is = + 0° 6′.

In Vienna, lying on the 48° 12′ north lat., and situated 480 feet above the sea's level, the mean temperature is = + 0° 14′. We might easily multiply examples, but we think that thus much will suffice to convince any one how essential is the neighbourhood of cultivated countries, to soften the asperity of a climate.

If we now compare the mean temperature of the autumnal months at Bokhara, with those

of the above-named places in Europe, we shall find that the temperature of Bokhara being = 9° $\frac{4}{10}'$, is considerably higher than in the above-named places; we can say this with the more certainty, inasmuch as we have only taken into account the two latter months, October and November. But on the contrary, when we come to compare the temperature of its autumnal months with the places already mentioned in the New World and with Pekin, we find that the advantage of the higher temperature remains on the side of the latter places, as may be seen from the following table :—

Mean Temperature of the Autumnal Months.

	deg.	min.		deg.	min.
In Philadelphia	39	56	=	13	6
In Pekin	39	54	=	12	4
In Fort Mifflin	39	51	=	14	66
In Cincinnatus.	39	6	=	12	80
In Fort Severn	38	58	=	16	84

To explain this anomaly, we can only have recourse to the inland situation of Bokhara; because neither its eastern position, nor its elevation above the level of the sea, can present any satisfactory solution.

We regret that we must limit our observations to these few comparisons, as we possess no data for establishing the summer temperatures of Bokhara, and very few for the vernal; we shall therefore conclude our account of the climate of Bokhara with some short remarks on the influence it exercises over vegetation and the health of the inhabitants.

CHAPTER VI.

CLIMATE OF BOKHARA—(*Continued.*)

Advantages and disadvantages of the climate—Influence upon vegetation—Upon the inhabitants—Intermittent fevers—Rishta, a curious complaint—Its nature—Pies, or leprosy—Quarter allotted to lepers in the city—Mehâû—Yarra Aûghani—Lapsha—Ophthalmic complaints—Other diseases caused by dissipation—Syphilis—Small-pox.

It has been seen from the above pages, that the temperature of Bokhara is not exposed to those unexpected and extreme vicissitudes which are prejudicial, as well to the animal as to the vegetable creation. Nevertheless, the permanency of the heat, and more particularly the dryness of the atmosphere, must eventually be productive of bad effects.

The system of irrigation preserves the plants not only from dearth, but likewise from many other incommodities to which they are subject in European countries; for example, from caterpillars, grasshoppers, &c., water destroying not only the living insects, but even their eggs.

It must not be supposed, therefore, that the great productiveness of the soil of which we

shall have occasion to treat further on, contradicts the above statements, especially as in places inaccessible to irrigation, such as the country lying along the high road from Samarkand to Karshi, spring, and its hand-maid, verdure, last only, as I have been repeatedly informed, from the middle of March to the end of April, and seldom to the beginning of May; after which the earth becomes parched, offering here and there a little scanty food to the half-famished sheep.

This climate exercises likewise its baneful effects on men. Of the illnesses which may be called local, as arising from the combined influence of the air and the soil, we may enumerate such as are the most striking:—

1. Intermittent fevers are remarkable for their intensity and long duration, as well as for frequent relapses after a long interval of time. They usually make their appearance about the end of August or beginning of September, and continue to rage until the first frosts. Strangers, especially, are exposed to them, a fact which we learned by experience, for none of the Russians of our party escaped the malady. Cases of fever are, however, rarely mortal, at least

as far as my information extends on the subject. The causes which bring on the malady are to be found, in the first instance, in the marked transition of the temperatures of day and night, but perhaps more particularly in the cheapness of fruit, which, during the months we have mentioned above, forms the principal, if not the sole food of the labouring classes.

2. *Rishta* is an illness of which the symptoms are, that some parts of the body swell and fester; the patient often feels acute pains in the bones, and constant inward heat, a parched mouth, and continual thirst. Occasionally, we may even say frequently, to the great relief of the patient, the ulcer bursts, and exposes to view a small flat worm, of a whitish colour, which is cautiously seized by means of two small thongs firmly tied together, and drawn out by little and little. In Bokhara there are expert persons who can discern from external signs when the worm is near the skin, which they pierce through by means of a small hook, and draw it out; but one must be very cautious during the operation not to break the worm in two, or leave the head inside, else the worm escapes to another place, and—which is worse—often

penetrates deeper into the body, and forms what is called the *hidden rishta.* In the latter case, the worm on being destroyed in the body creates inveterate swellings; and if the sinews are attacked, the feet and arms become contracted and dry off, leaving the patient a cripple for life.

The number of these worms is sometimes very considerable. I was told that an inhabitant of Khiva had no less than 120 of such worms at the same time. The natives attribute this illness to the unwholesome quality of the water in their *haúz*, or reservoirs of water; and in corroboration of the correctness of this fact, we may add that persons who drink water out of wells, and the running water in the canals, are exempt from that complaint.

In order to avoid the worm, they recommend to abstain from *haúz* water in spring; but such as cannot avoid drinking it, either on account of their being poor, or because they live at a distance from a well or running water, must observe the precaution of first boiling their water, as the embryo of the *rishta* is said to be destroyed by the effect of warmth.

3. *Pies* is a peculiar disease—the external

symptoms of which consist in a livid whiteness of the skin, appearing on the body at first in the form of a speck, which, spreading more and more, at last covers the whole body. Persons attacked by it are usually weak and of a ghastly appearance.* The malady is reckoned contagious, and a separate quarter is allotted to such as are subject to it, on the north-east side of the town, called *Guzari Piesan.* There was even a rumour abroad, before we left Bokhara, that the Amír intended to expel the patients completely from the town.

They have their own mosques, bazaars, baths, colleges, and live like outcasts in Bokhara, especially on account of the belief that this disease is a chastisement from above.

The contagion is, however, not instantaneous, but can only be communicated when a person remains some time together with the individual who is attacked by it.

4. *Meháú* is a particular disease, which chiefly attacks the neck and the upper part of the chest; its symptoms are swellings and ulcers.

5. *Yarra Aúghani* are blotches which appear on the faces of infants; they are very corrosive, and

* Is it not leprosy?—*Translator.*

leave deep and indelible traces. This complaint is very prevalent among the Bokharians, and it is difficult to meet a person who does not bear some traces of it. These blotches appear usually of themselves, without any apparent cause, but often a simple injury occasioned by a bruise or any other accident brings on the *Yarra Aúghani.*

6. *Lapsha* is likewise a disease very prevalent in Bokhara. Strangers, as I learned, were more particularly subject to it. It consists in a total prostration of strength, without any local complaints, a strong aversion to all kinds of labour, and attains often to such a height, that the patient falls into a swoon, which changes into constant drowsiness, and at length terminates in death.

Ophthalmic complaints are various, and very common among the inhabitants of Bokhara. They usually consist of the *amaurosis*, cataract, and of the growth of the eye-lashes into the pupil of the eye. To obviate the latter painful symptom, the Bokharians pluck out the eye-lashes in an oblique direction; but the relief is only temporary, as they are soon replaced by new ones of the same description as the former.

Independently of the above-named diseases,

there are many others, such as the *Silibisha*, consisting in constant vomiting, which lasts sometimes half a year, and terminates in the death of the patient; the *Silesiháúl*, which is a relaxation of the bladder, produced by the disorderly life the Bokharians lead; *Sil*, or consumption; *Istiska*, or dropsy; *Kesáli Fares*, a shaking of all the members of the body, owing also to sensual excesses. Syphilis is diffused all over the country, and appears in all sorts of forms. Such as are attacked by it, either are never cured, or are poisoned by mercury, which the Bokharian quacks administer to their patients without mercy. We may observe, in conclusion, that the small-pox here, as is the case everywhere else, where men are either ignorant of, or unwilling to submit to the beneficent influence of vaccination, sacrifices many victims. Although means by which the small-pox may be avoided are known in Bokhara, the knowledge is rarely applied.

CHAPTER VII.

TRIBES AND POPULATION OF BOKHARA.

Varied nature of the population—Causes—The aborigines—Their forcible conversion to Mohammedanism—Arab settlers—The Sumanides—The Uzbeks—Incursion of Chinghiz-Khan—Contest between the Uzbeks and Moghuls—Amír Timúr—The Tajiks—Their peaceful dispositions—Bad qualities—Proneness to beggary—The Arabs—Still nomadic—Their occupation and character—The Uzbeks—The preponderating tribe—Enumeration and analysis of their branches and subdivisions.

ANY one who examines the tribes of which the population of Bokhara consists, will find that they are formed of the most heterogeneous elements, having but one tie to unite them, namely, the uniformity of religion. And how could it be otherwise? Placed close to that great nursery of mankind, from whence came those swarms of nations which conquered Rome, and changed the face of Europe, Bokhara was the first halting place at which they rested, and can it therefore be wondered at, that each succeeding swarm left behind an indelible trace of its passage?

The aborigines are the Tajiks, whose origin and time of immigration to Bokhara are unknown;

we are only told in the Harshahi, that when they came from the west, and settled on the Zer-Affshan, they found the country uninhabited. A forest of reeds, which covered the spot on which the town of Bokhara now stands, was a repair for wild beasts. The Tajiks were the first to cultivate its banks, and to utilise its waters in the irrigation of their fields and gardens; and we should find it necessary to form a very high notion of their industry, were we to credit all the vivid descriptions that are handed down concerning the flourishing condition of their country at that remote period. But it appears that it was not decreed by fate that they should enjoy in peace the fruits of their labours, for previous to the conclusion of the first century of the hejira, the followers of the Arab prophet penetrated into their peaceful abodes, and forced them at the point of the sword to embrace the new creed. This could not, however, be attained at once; four times did they throw off Mohammedanism, and four times were they again compelled to accept it by the Arab armies sent against them by the Caliphs. The conquerors, until then acquainted only with the privations of the desert, could not long remain insensible to the

luxuriant verdure of Bokhara's gardens, animated by running streams of water. They accordingly settled there; without, however, abandoning their nomadic habits, but continuing to encamp in tents, close to the villages inhabited by the Tajiks. Content with reaping the profits of the land, and only anxious to enforce the observance of the Kúran, they left the civil administration of the country in the hands of the conquered; for we know that Bokhara at that period was governed by the race of the Samanides. In the tenth century, the weak rule of these princes was totally overthrown by the Uzbeks, whose power was not of long duration; for in the twelfth century the Khanat of Bokhara was deluged by the overwhelming flood of the Moghul hordes of Chinghiz-Khan, who, actuated by a rage for destruction, converted the mosques into stables for his horses, and of all the edifices which contributed to the embellishment of Bokhara, left only the citadel standing entire.

The Uzbeks, expelled by the Moghuls into the desert to the west of the Sir-Dariya, did not, however, relinquish their pretensions on Bokhara, and approaching it by degrees, began in their turn to encroach on the possessions of the

descendants of Chinghiz, spreading alarm among them, and carrying away into captivity the inhabitants of Bokhara. Their influence in that state had risen to such a height, that in the fourteenth century Amír-Timúr was compelled to have recourse to force before he could expel them from Bokhara, and regain possession of the patrimony of his ancestors. His conquests placed Bokhara on a level with the most potent empires in the world. But this state of things did not last long; after his death, the Uzbeks again commenced their encroachments on the territory of the Tatar chief, and about the close of the sixteenth century rendered themselves masters of the whole of Mavero-Innahr, which they retain to the present day.

We have seen from the above pages that Bokhara had often changed its rulers as well as its inhabitants. At each successive influx new tribes were added to the bulk of the population. This intermixture was more particularly felt whenever the Uzbeks re-entered the Khanat. After each expulsion from its limits, they would sometimes migrate to a great distance; for instance, to the borders of the Volga, or the Irtish, and, on their return, were accompanied by other tribes with whom they had last associated.

The population of the Khanat at present consists of the following races :—

1. The Tajiks.—Of these aboriginal inhabitants there is but a remnant left, which forms the chief population of the city of Bokhara ; in other towns there are none, or very few indeed. Owing to their peaceful disposition, not to use the word cowardice, they abstain from taking any part in warlike achievements. The most salient traits of their character are—avarice, falsehood, and faithlessness.

The principal crimes of which they are guilty are thefts, petty larceny, and quarrels, attended with high words, though rarely ending in blows. Murder is unknown among them, not because of its heinous nature, but because they have not sufficient courage to commit it. Their features are regular and handsome; they are usually tall ; have a white skin, with black eyes and hair. Although in their dress they strictly adhere to the rules of the Kúran, there is still much greater affectation than is observable among the Uzbeks. Their politeness in conversation often becomes disgusting, especially if they require the assistance of the person to whom thy address their words. In flattering

others they seldom forget themselves; and when Bokhara happens to be the theme of conversation, their bragging and impudence are insupportable. Thus, for example, individuals who have been fortunate enough to be received at the Imperial Court, and have witnessed the splendour of the palaces and edifices of St. Petersburg, had yet the audacity to ask, with a complacent smile, what we thought of Bokhara?

2. THE ARABS.—Their number is somewhat greater than that of the Tajiks, but they are far from constituting a numerous tribe. They are chiefly dispersed over the northern parts of the Khanat, having their head quarters in the vicinity of Vardanzi and Samarkand. They have not relinquished the habits of their ancestors, and continue to lead a wandering life, with this difference, that the severity of the climate has induced them to exchange their tents for the *kibitk*. Such only as are compelled, by the nature of their occupation, live in fixed habitations. Their features betray their origin; their large eyes are black, as well as their hair; and their skin, which is very susceptible of the effects of the sun's rays, often becomes nearly black from exposure. They speak Arabic amongst themselves, but it is no

longer the pure language of the peninsula. Their chief occupation consists in the breeding of their flocks, and it is they who chiefly furnish the bazaars with the black and brown pústins, or sheepskins. We spent too short a time among them to enable us to form any positive conclusion respecting their character; they seem, however, to stand higher than the Tajiks, with respect to their moral qualities; for, during our whole stay at Bokhara, we heard no evil reports against them. The Bokharians, it is true, reproach them with the uncouthness of their manners and their ignorance of decorum; though as far as I could judge, those defects consist in their not smothering you with flattery, as do the Tajiks.

3. The Uzbeks are undoubtedly the preponderating race in Bokhara, not so much from their number, as by the ties which bind them together. They are divided into stems and sections, like our Kirghizes, and have their elders, or beys, who enjoy a certain consideration among them. But before we enter on the description of their encampment grounds, and their mode of life, it may be useful to give in the first place a table of all the Uzbek branches, with some of their subdivisions,

as they are enumerated in the work called "Nassed Nameti Uzbekia."

They are the following :—

1. Manghit	I. Juk-Manghit	
	II. Ak-Manghit	
	III. Kara-Manghit	
2. Ming		
3. Yúz		
4. Kírk		
5. Ung		
6. Ungáchit		
7. Jilaïr		
8. Sárai		
9. Kúngrád	I. Kanjagalí	1. Urús
		2. Kárá-Kúrsak
		3. Chullik
		4. Kúyan
		5. Kuldáúli
		6. Miltek
		7. Kúrtughi
		8. Galé
		9. Túp-kárá
		10. Kárá
		11. Kárá-búrá
		12. Nogaï
		13. Bilkelík
		14. Dústnik
	II. Oinlí	1. Ax-Tana
		2. Kárá
		3. Chúrán
		4. Túrkmen
		5. Kúúk
		6. Bishbálá

	7. Kárá-kalpák
	8. Káchaí
	9. Haj-bechá
III. Kushtamgálí	1. Kúl-abi
	2. Bármák
	3. Kújáhúr
	4. Kul
	5. Chúbúrgán
	6. Kárákálpák-Kúshtámgálí
	7. Saferbíz
	8. Dilberi
	9. Cháchákli
IV. Yaktámgalí	1. Tartúgú
	2. Aga-maïli
	3. Ishikali
	4. Kízín-Zíli
	5. Uyugli
	6. Búkajli
	7. Kaïgali
V. Kír	1. Júzíli
	2. Kúsaúli
	3. Tirs
	4. Bálíkli
	5. Kúbá

10. Yelchin
11. Arghún
12. Náimán
13. Kipchak
14. Chichak
15. Aúrat
16. Kálmák
17. Kár-tú
18. Búrlák

19. Búslák
20. Sámárchin
21. Kátágán
22. Kálechi
23. Kúnegáz
24. Bútrek
25. Uzoi
26. Kábát
27. Khitáï
28. Kanglí
29. Uz
30. Chúplechi
31. Chúpchi
32. Utarchi
33. Upúlechi
34. Júlún
35. Jid
36. Júyút
37. Chil-Júyút
38. Búï-Maút
39. Uï-Maút
40. Arálát
41. Kírcit
42. Ungút
43. Kángít
44. Kháléúat
45. Másád
46. Múrkút
47. Berkúút
48. Kúrálas
49. Uglan
50. Kárí
51. Arab
52. Ulechí
53. Júlegán
54. Kishlík
55. Ghédoi
56. Túrkmen
57. Dúrmen
58. Tábín
59. Támá
60. Rindán
61. Múmin
62. Uïshún
63. Béroi
64. Háfiz
65. Kínghiz
66. Uirúchi
67. Júiret
68. Búzáchi
69. Sihtiyan
70. Betash
71. Yagrinî
72. Shúldúr
73. Túmai
74. Tléú
75. Kír-dar
76. Kírkín
77.
78. Uglán
79. Gúrlet
80. Iglán
81. Chílkès
82. Ujgúr
83. Aghír
84. Yábú
85. Nárghil
86. Yúzák
87. Káhet
88. Náchár
89. Kújálík
90. Búzán
91. Shírin
92. Bakhrín
93. Tume
94. Níkuz
95. Múgúl
96. Káyáán
97. Tátár

Of the tribes mentioned by us, there are twenty-eight in the Khanat of Bokhara, viz.:—

1. The Manghit, who encamp at different places, partly in the neighbourhood of Karshi, and partly near Bokhara itself. Many of them,

especially the elder branches, have established themselves in both those towns.

2. The Khitay, who encamp between Bokhara and Kermine.

3. The Naimen, dwelling near Ziyan-ed-din, to the chief of which place, in litigious cases, they apply in the first instance.

4. The Kipchak, wandering between Katta-Kurghan and Samarkand.

5. The Saraï, who encamp close to the road leading from Samarkand to Karshi.

6. The Kungrad, part of which tribe is settled in Karshi, whilst another part encamps between that city and the mountains of Shehri-Sebz.

7. The Turkmen, who encamp on the Amú-Dariya, while others dwell in villages on the banks of the same river.

8. The Arabet, who encamp between Karshi and Bokhara.

9. The Buzachi, are found near Buzachi, on the road from Karshi to Bokhara.

10. The Durmen, who lead a settled life in Khijdúane and its environs.

11. The Yabu, who partly lead a settled life in the southern portion of the Tamen of Bokhara, or partly a wandering, together with the tribes of Khitay Naimen, in Miyan-kale.

12. The Jid, and 13, The Juyut, which in part lead a settled life on the banks of the Amú-Dariya, and in part a wandering, or with the Turkmens.

14. The Byatash, who all lead a settled life in the Tumen of Bokhara.

15. The Byagrin, who encamp in Miyankale, mixed with other tribes.

16. Kir.

17. Ung.

18. Ungachit.

19. Kalmak.

20. Kataghan.

21. Galiachi.

22. Uzoi.

23. Chiljuyut.

24. Kireit.

25. Gurlyat.

26. Yuikhun.

27. Uighur.

28. Tatar.

Nothing positive can be said in respect to the places of abode of these tribes, partly because they are unknown to the author, and partly because, on account of their insignificance, they do not encamp separately, but are mixed with other tribes already mentioned, or lead a sedentary life in the cities of the Khanat.

Independently of the tribes above alluded to, one often hears the names of the following:—

1. THE CHAGATAI, disseminated among other tribes.

2. THE AIMAK, leading a sedentary life at Bokhara.

3. THE KARLIK, who live in like manner at Kars h.

4. THE KAUCHIN, who encamp in the neighbourhood of Karshi. And lastly,

5. THE KUREME, whose places of encampment are unknown to us, although we are aware of their being in the Khanat.

We could not take upon ourselves to include these tribes among the chief Uzbek stems, because they are not enumerated in the table of that race contained in the work which has served us for a guide. It is probable, however, that they form subdivisions of one of the sections of the above-mentioned Uzbek stems.

The oldest branch of the Uzbeks in Bokhara is that of *Manghit*, and it is out of one of its branches—called *Tuk*, that the reigning dynasty proceeds. Independently of this advantage, the branch enjoys other prerogatives.

CHAPTER VIII.

TRIBES AND POPULATION OF BOKHARA—(*Continued.*)

Physical character of the Uzbeks—Their division into sedentary, agricultural, and nomadic—Kibitkas—Food—Few droves of horses in their encampments—Sheep-feeding—Interior of their aúls—Family picture—Pride and nonchalance of the people—Curious and exciting game of Kuk-bari—Its dangerous nature—The Amír joins in it—Low moral character of the Uzbeks—Execution of criminals—Nightly murders—Ignorance—Indifference to religion—Persians—They are found in numbers in the Khanat—Shias in heart—Averse to Uzbek domination—Yet trusted by the Amír.

THE exterior of the Uzbeks reminds us strongly of the Moghul race, except that they have larger eyes, and are somewhat handsomer; they are generally middle-sized men; the colour of their beards varies between a shade of red and dark auburn, whilst few are found with black hair. Their dress is very plain, consisting chiefly of *khalats*, or flowing dresses of *aledja*, (a coarse silk stuff,) or coats of camels' hair, called *armek*. Round their heads they twist, in the form of a turban, a coarse shawl of their own manufacture, usually dyed red, or else not dyed at all, but retaining its original dirty white colour.

According to their mode of living, the Uzbeks may be classed under three heads: 1, sedentary Uzbeks; 2, such as are engaged in agriculture, although continuing to lead a camp life; and, 3, such as are essentially nomadic. It would be impossible to determine precisely to which of the three modes each separate branch is to be referred, because out of each there are some who lead a wandering life, and others who are settled in towns.

In their sedentary habits they resemble the Tajiks, although inferior to them in polished manners, which the latter involuntarily acquire from their intercourse with the more civilized nations with whom they associate in carrying on their trade.

The wandering Uzbeks live like our Kirghizes in *kibitki*,* which are, however, rather lower. The external felt is usually of a black, or dark grey colour, but the interior is more tastefully ornamented than the tents of the latter, for the Uzbeks hang along the sides small carpets of home manufacture; and though the work be coarse, and the colours generally of a sombre hue, dark red or brick colour in particular, their presence sets off the tent to advantage, and gives

* Plural of *Kibitka*.

it an appearance of cleanliness. Their meals are very monotonous, the staple article being constantly mutton. I never saw them make use of baked bread, and *Kumis* (fermented mares' milk) is only drunk by those who keep large herds of horses ; in Mian-kale, for instance, the absence of such herds in the greater part of the Uzbek encampments was a matter of no small surprise for one, who, like myself, was accustomed to the sight of the immense droves of horses in the encampments of our Kirghizes of the line.

Their mode of living, which is very uniform, is rendered more so by the difficulty they experience in changing their places of encampment, owing to the scarcity of pasture ground. Their chief occupation consists in breeding flocks. Children all but naked are seen driving the sheep round the aúl, while the chief sits listlessly in his kibitka, leaving all the household affairs to the care and management of the women, who differ neither in outward appearance nor in dress from the Kirghiz women. In the interior of the aúl half naked children may be seen romping about and fighting with dogs, or else amusing themselves with thrumming on a two-stringed lute, and producing the most offensive

sounds. One cannot repress a smile on observing with what importance the elders of the aúls speak of themselves, and on hearing them address each other with the pompous titles of Yuz-bashi, Mehrem-bashi, Yesaul-bashi, &c.,—titles conferred on them God alone knows when and by whom. Their want of curiosity as to what is going on in their own country, is beyond all conception. For instance, two days' journey from Samarkand to Karshi, I happened to stop at an aúl, the chief of which was still ignorant that Abdul-Khalik Dostar Khanchi occupied the post of Vizir, in lieu of Muhammed-Sheref Topchi-Bash, although that change had taken place full eighteen months before.

Among the tribes who possess large herds of horses, such as the Naïmen-khitai, and others, there exists a game among the young people, called *kuk-bari*, which may be described as follows:—

A hundred or more riders assemble together, and having chosen one from their party, they send him to fetch a kid out of the flock belonging to the master whose guests they happen to be. The messenger, on fulfilling his errand, cuts the throat of the kid, and grasping

it firmly with his right hand by the two hind legs, hastens to join the party. The latter, as soon as they espy him returning from a distance, press forward to meet him, and endeavour to wrest the slaughtered animal from his grasp. Whenever any one obtains the rare success of snatching away the whole carcase, or even only a limb or fragment of it, he sets off in his turn, pursued by such of his companions as are desirous of sharing the spoil. The game lasts until one of the party succeeds in carrying off a large slice of the meat to his home, and in screening himself from further pursuit.

The excitement of the game is carried to such an excess, that murders are not seldom committed. Custom, which has acquired in this instance the force of law, forbids the relations of the murdered to seek redress at the hands of the murderers, if it can be proved that the deceased was killed at the game of *kuk-bari*. I have been told that even the Amír, when he visits Samarkand in autumn, takes part in these games, and is not offended if pushed by any one, or if he happens to receive a lash with a whip, as the latter can hardly be avoided at the first scramble for the slaughtered kid, because

all the riders get jammed together, and then each with his *kamchik* deals blows right and left, endeavouring to clear the way for his horse.*

We can say as little in favour of the morality of the Uzbeks, as of the Tajiks, except that the former are more straightforward in their manners; and hence resolve, with greater ease than the Tajiks, to commit rapine, plunder, and murder. Out of thirty or thirty-five culprits, who were executed by orders of the Amír, during our eight months' stay at Bokhara, the majority were Uzbeks, who were condemned to death for one or other of the above crimes.

But, although determined in the commission of such acts of violence, they are not prompted by any daring spirit; for they usually commit them at night, with numbers superior to those whom they attack, in order the better to escape the law and not to run the risk of being worsted by the assailed party. Nevertheless, such assaults are of rare occurrence; and when it does happen that one tribe drives away the horses of another

* It would be curious to ascertain whether the Finnish word *kuker-bäli*, which means to go head over heels, has any analogy with the *kuk-bari* of the Uzbeks.—(*Translator.*)

tribe, the injured party pursues the robbers by legal means.

Very few are taught to read and write, and those who are, generally reside in towns; still this does not prevent them from being zealous fanatics, although I have never observed that the Uzbeks perform their namaz (or prayers at stated hours) in their aúls; reserving their ceremonies, I have been told, for holiday occasions, when they visit the town.

PERSIANS.—Of these, Bokhara has a considerable number, especially Persian captives, who are brought thither in small parties. The greater majority, however, of this people were transplanted from Merv, in the reign of Amír Seyid, when that city fell under his sway. With a view of weakening it, and thereby ensure his own safety, he ordered 40,000 families to be transported from Merv to the neighbourhood of Samarkand. It is from them the Persians of Bokhara chiefly descend.

The Persian population are easily distinguished by the regularity of their features, and their bushy black hair. They profess outwardly the Sunni faith, though in their hearts they remain Shia, cordially hating, therefore, the Bokharians,

and ready to hail with joy any political revolution which might shake the power of the Uzbeks. They are fond of dwelling on the recital of the campaigns of Nadir-Shah, and firmly believe, that at one period or other, and that by no means a remote one, a similar expedition will be renewed. Notwithstanding all this, however, the Amír, and the great men of Bokhara, imprudently trust themselves to the Persians. Thus, for instance, of the 500 regular troops of Bokhara, upwards of 450 are Persians, whose chief is likewise of the same nation. The Dostarchi is also surrounded by Persians; either by such as have been set at liberty, or by the descendants of the former inhabitants of Merv.

CHAPTER IX.

TRIBES AND POPULATION OF BOKHARA—(*Continued.*)

Jews, few and oppressed—Tyrannical sumptuary regulations—Jews and foreigners become discontented with the present government—Ignorance—Justice, how administered to them—Gipsy tribes—Fortune-tellers—Their privileges and occupations—The Kirghiz and Karakalpaks—Their food—Disaffected to Nasr-Ullah—Heterogeneous nature of the Bokharian population—Its disadvantage—Difficulty of forming a correct estimate of the population—Mussulmans live in dense masses—About two million inhabitants in Bokhara.

THE Jews form a very inconsiderable portion of the population; although long established in the Khanat. The greater number live in Bokhara, others at Katta-kurghan, Samarkand, and Karshi. In all these places, separate quarters of the town are assigned to them, outside the precincts of which they are forbid to settle, and therefore cannot intermix with the Mussulmans. Their rights and privileges are exceedingly restricted; thus, for example, they dare not wear a turban, but must cover their heads with small caps of a dark coloured cloth, edged with a narrow strip of sheepskin, not more than two fingers in breadth. Neither are they allowed to wear any

other apparel than khalats of aledja, nor to gird their loins with a broad sash, still less with a shawl, but must twist a common rope round their waist. To prevent their hiding this distinctive mark, they are strictly forbidden to wear any flowing garment over the girded khalat. But the most galling and degrading persecution to which they are exposed, and one which cramps their active pursuits in life, is the prohibition to ride within the walls of the town, either on horseback or on asses. This prohibition is felt the more severely because the streets of Bokhara, after a copious shower of rain, can with difficulty be traversed, not only by foot-passengers, but even on horseback, on account of the deep mud. Add to this, that any Mussulman may strike a Jew in the town without incurring any responsibility, and kill him with the same impunity outside the walls.

Such being the state of things, it is not to be wondered at, if the wrongs which are thus heaped on the Jews make them sigh for a change, and we ought chiefly to attribute to this cause the good disposition they evince towards every foreigner, to Christians in particular; and that the more so, because, according to their

Asiatic notions, neither we nor the English are supposed to visit that country with other views than as spies, and hence with sinister intentions against the Bokharians. The Jews of Bokhara, according to the statements of their own persuasion, who have visited them, are the most ignorant people imaginable. A considerable number are unacquainted with their own language, a still greater portion do not know how to read. The morality of the Jews is pretty nearly the same everywhere; we have no need therefore to dwell on the subject, and shall conclude our statements by observing, that, if a Jew be found guilty for the first time of any crime, he is not put to death, the alternative being allowed him of saving his life by abjuring his faith; if the culprit accept that condition, which is always the case, he is forthwith removed from the quarter inhabited by the Jews, divorced from his wife if he be married, and strictly watched whether he follow or not all the prescriptions of the Kúran, for the least dereliction from which he is put to death.

There are three tribes in Bokhara, which I am inclined to rank among the gypsy race, as well on account of the similarity in their outward

appearance with that people, as of their mode of life. They are called Jughi, Mezeng, and Liuli. They are classed among Mussulmans in Bokhara, but as their women go unveiled, and the men are not over and above scrupulous in attending to their *namaz*, or prayers, (we may even doubt whether they are capable of pronouncing them,) it may be fairly asserted that like their brethren in other countries, they hardly possess any religion at all. Numbers of them are established at Bokhara, and other towns, their chief trade consisting in playing the part of leeches, and foretelling peoples' fortunes. Such as lead a wandering life, encamp in tents of *bez*, (a coarse cotton stuff). They have permission to halt near all the lakes and rivers of the Khanat, whenever those places are not previously occupied by Uzbeks; in consequence of which a great number of them are dispersed along the banks of the Zer-Affshan, near Samarkand, while others encamp in the neighbourhood of Karakúl. Their chief pursuits are similar to those of our gypsies, and consist in horse-dealing.

THE KIRGHIZ AND KARAKALPAKS.—The former occupy the northern portion of the Khanat; the latter approach nearer to the cultivated

grounds, and roam in preference between Jizah and Uratupeh. They are, generally speaking, poorer than our Kirghizes, especially such as wander between Kara-Zataï and Kizil-kum. Among them the *aïren** is a substitute for the *kúmis*,† and the camels replace horses. The Kirghizes are on a better footing now with the government of Bokhara than they were formerly during the lifetime of the late Amír-Seyid, as Nasr-Ullah courts and caresses them, and it must be said to his credit, that he does not oppress them by illegal exactions. They are fully aware that on occupying his territory they will not be fined beyond what is prescribed by the law of the Kúran; namely, one-fortieth part, or two and a half per cent. on their property.

It has been seen by the above that the population of Bokhara labours under the great disadvantage of being formed of heterogeneous elements, whose mutual interests are always at variance; nor is there much hope of their being ever amalgamated as long as the state of things remains as it is at present. The

* Probably the fermented milk of camels.—(*Translator.*)

† Fermented milk of mares.

only tie which serves to bind them is the Mohammedan religion, and that tie is indispensable, otherwise the heterogeneous parts of which the country is composed would destroy each other. We have seen, moreover, that the greater portion of the population consists of wandering tribes, who are inferior to the rest in wealth as well as in civilization, and lastly, in the classification of the different races, we have found several which are directly hostile to the existing government and to the predominant race.

These defects are common to nearly all the states of Central Asia; and hence, in reading the history of Eastern conquerors, from the days of Amír Timúr to those of Nadir-Shah, we can easily account for the facilities they had in conquering detached provinces.

To determine the amount of the population of each separate tribe, is a task we cannot undertake, as it is unknown even to the Amír himself. Hypotheses like those contained in Baron Meyendorf's travels have no foundation, and either lead to nothing at all, or else lead astray. Even in reference to the population of the Khanat we must content ourselves with general state-

ments ; subject to a less or greater degree of probability. Unfortunately, the statistics of Asiatic Mussulman states are so little cultivated, that it becomes difficult to calculate the number of souls to a given square measure, as we do in making an estimate of the population, when travelling through any part of Europe.

Our observations lead us to the conclusion, that Mussulmans, (at least in the country we are describing,) live in dense masses, and that their towns are crowded to excess : but whether this peculiarity is to be attributed to the scarcity of land or to other causes, we do not pretend to determine. In Bokhara, for instance, it appears, from the information we gathered on the spot, that one-seventh of a tanap is occupied by about twenty-five souls.

In villages the population is less considerable, but even there the people must live closely together, when we come to consider that the proprietor of 400 tanaps is reckoned a rich landowner. It will therefore be allowed, that we do not jump to any precipitate conclusion, when we assign to Bokhara a population of from two to two and a half millions of souls. This calculation will appear the less objectionable, as we shall

have occasion to observe, that the above calculation of fifteen souls to one tanap for the city of Bokhara is very inconsiderable. Adopting it, however, as a rule, and admitting that the extent of the inhabited land forms one-fortieth part of the whole of the country, we obtain a population equal to 2,600,000 individuals. But this number must be greatly reduced, when we consider, that in making an estimate of the cultivated land, lying on the banks of the Amú-Dariya and the Shehri-Sebz, we reckoned the whole extent of their course through the Khanat; whereas many spots on their banks remain unprofitable land, or are cultivated only by the wandering tribes, such as the Türkomans and the Üzbeks of Kungrad, who spread over a greater surface than such as lead a sedentary life.

CHAPTER X.

TOPOGRAPHY OF BOKHARA.

Circles of the Khanat—Towns and villages, how distinguished—What legally constitutes a town—The nineteen principal towns of Bokhara—Their names—Longitude and latitude of Bokhara—Its walls—Their inefficiency as a means of defence—Cemeteries—Streets, their bad state—Public edifices—The palace of the Amír—State prisons—The Ab-Khaneh—Kanathazar—Swarms of ticks—Refined cruelty—Story of the pit of scorpions—The gondar—Its iron compartments—Barbarous treatment of prisoners—Number of mosques—List of the principal ones—Namaz juma read at only eight mosques—Distinction between the namaz juma and other namazes.

The Khanat of Bokhara is divided into circles, some distinguished by the chief towns which form their centre; whilst others, such as Bokhara and Samarkand, are subdivided into lesser districts, or túmen, of which there are eight in Bokhara, and seven in Samarkand. Each circle is governed by a chief appointed by the Amír; to him is also intrusted the administration of the villages which fall under the jurisdiction of the town where he resides.

Here the difference between towns and villages does not so much depend on the particular modes of occupation of their respective inha-

bitants, because there are towns, the population of which is wholy engrossed with gardening, or the labours of the field. A distinction, however, does exist, though it is rather of a political or administrative nature. Firstly, every town, however insignificant, must possess a citadel (ark), and be enclosed, were it even only by a mud wall. Moreover, a place, to be entitled to the name of a town, must, according to law, have at least three mosques, of which one ought to be sufficiently capacious to contain the whole population, and it is therefore generally chosen for the reading of the Friday namaz.

The Khanat of Bokhara reckons nineteen towns of some note, which are the following:

1. Bokhara; 2. Kermine; 3. Ziyai-ed-din; 4. Katta-Kurghan; 5. Samarkand; 6. Penja-kand; 7. Khatircha; 8. Nur-ata; 9. Penj-shambe; 10. Chelek; 11. Yenghi-Kurghan; 12. Jizah; 13. Ura-túpeh; 14. Chehar-Shambe; 15. Paï-kand; 16. Karakúl; 17. Chehar-djú; 18. Karshi; 19. Khúzar.

We shall limit our observations to the three chief towns of the Khanat, as we should inevitably fall into repetitions, were we to dwell on the rest.

Bokhara lies under 39° 46′ north lat.* and under † east long. from the island of Feroe.

The town is surrounded by a mud-wall, three and a half sajènes in height by one and a half sajène in breadth at the base. It has battlements; and the buttresses, which from a distance appear like towers, although not higher than the wall itself, are called *burj*.

The town has eleven gates, which are as follow: 1. Darvoze-i Mazar; 2. D. Kaúle, or Karshí; 3. D. Saleh-Khaneh; 4. D. Namaz-i-gah; 5. D. Sheikh-Jelal; 6. D. Karakúl; 7. D. Ughlan; 8. D. Shirghiran; 9. D. Talipach; 10. D. Imam; and 11. D. Samarkand.

The following table will give an approximative idea of the circuit of the town, and the form of its walls:—

* The observations of Sir Alexander Burnes, that Bokhara lies under 39° 43′ north lat. appears to be incorrect, for I made mine, first with the assistance of Colonel Stoddart, and then alone during the whole winter, and always found my calculations answer to 39° 46′.

† The longitude is omitted in the original work, but according to the map which accompanies it, Bokhara lies between the 82° and 83° east long. from the island of Feroe.

Names of the Gates.	Distance.		No. of the *burj*
	versts.	saj.	
From gate Mazar to gate Kúale	0	175	3
„ Kaúle „ Saleh-khaneh	1	50	14
„ Saleh-khaneh„ Namazig	0	400	7
„ Namazig „ Sheikh-Jelal.	0	400	12
„ Sheikh-Jelal „ Karakúl	0	200	15
„ Karakúl „ Uglán.....,....	1	300	13
„ Uglán „ Shírghirán...	1	0	12
„ Shírghirán „ Talipach.....	0	275	12
„ Talipach „ Imam	1	450	9
„ Imam „ Samarkand...	1	25	11
„ Samarkand „ Mazar.....	2	125	23
Total circuit of the walls.....	11	400	131

Outside, the walls are, on the whole, in good preservation; inside, they have partly given way; they are perfectly useless as a means of defence, as not only bullets, but even common stones directed against them, would suffice to make a breach. The largest diameter contained between the walls from north-east to south-west, is equal to four versts.

The area on which the city stands, is 1,564,875 square *sajènes*, or 1,739 *tanaps*; and although Bokhara is crowded with buildings, yet it still presents empty spaces. It has, moreover, thirteen burying-grounds, namely:

1. Imam-Khoji-Khan; 2. Khoja-tab-band; 3. Khoja-Núrábád; 4. Khoja-Balgar; 5. Khoja Turki-Jandi; 6. Mir-Akon; 7. Ishani-Khoja Khudádad; 8. Guristan-i Jubar; 9. Hezret-i Ishani Imle, which is a royal cemetery; 10. Hezret-i Ishani Khabil-Ullah; 11. Khojâ Rush-noï; 12. Khósh-asp-Gherdan, derives its name from the circumstance of horses being led around it to be cured; and 13. Kinsen-ghiran.*

Several of these cemeteries are very extensive; that of Khoja Turki-Jandi, for instance, cannot contain less than thirty-five to forty tanaps.

The town has 360 streets and lanes, their breadth varying from one arshin and a-half to three fathoms; few are paved, and such as are serve but little to the convenience of the town, for the large stones which form the groundwork of the pavement, from the negligent way in which they are kept in repair, impede instead of facilitating free communication between the inhabitants, in rainy as well as in dry weather.

The public edifices are:—

* It is rather surprising that Burnes should not have remarked any burying-places at Bokhara, when in the very neighbourhood where he resided the number is far from being inconsiderable.

I. The Palace of the Amír (árk), built on a mound, (whether natural or artificial I cannot say,) having five or six sajènes in height, and about one verst and a-half in circuit. It has a square form, and contains about 20,000 square sajènes, or twenty-two tanaps. On this area are built the houses of the Amír, the Vizir, the Shikh-Aválˌ the Topchi-Bashi, the Mirzaï Defterdar, as well as the dwellings of the numerous retinue of the Amír and the above-named grandees; three mosques; likewise, the Ab-Khaneh, with some dark apartments to preserve water for the Amír during the summer heats, but which are more especially appropriated to state prisoners, when they happen to give offence to their master; such were, for instance, the Kúsh-beghi and Ayaz-bey. From hence, to the right of the entrance, a corridor leads into another prison, more dreadful than the first, called the Kana-Khaneh, a name which it has received from the swarms of ticks which infest the place, and are reared there on purpose to plague the wretched prisoners. I have been told that in the absence of the latter, some pounds of raw meat are thrown into the pit to keep the ticks alive. This institution of refined cruelty has probably given rise to the fable of the pit of

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scorpions, of which I have repeatedly heard accounts given at Orenburg.

II. The Zindan, or Dungeon, is to the east of the Ark, with two compartments: the *Zindan-i-bala* (the upper dungeon), and the *Zindan-i-poin* (the lower dungeon). The former consists of several courts, with cells for the prisoners; the latter of a deep pit, at least three fathoms in depth, into which culprits are let down by ropes; food is lowered down to them in the same manner. The sepulchral dampness of the place in winter, as well as in summer, is said to be insupportable, according to the testimony of eye-witnesses.

Twice a month the prisoners, chained in irons, are brought out of prison to the *reghistan*, where the Amír gives his judgment on those who are to be executed, and those who are to be set at liberty. Those of whom no mention is made, have their heads shaved, and are re-conducted to their former cells. This is only done with prisoners kept in the first compartment. They generally go bare-footed; and to form even a faint idea of the sufferings of those unhappy wretches, one must have seen them standing bare-footed on the snow, the thermometer of Reaumur marking fifteen degrees

below freezing point, waiting for hours together the appearance of the Commander of the faithful.

III. Mosques. There are 360 in the city of Bokhara, according to the number of the streets; of these the following eight mosques, or Meschidi Juma, are the principal:—

1. Meschidi Búland, with the minar, a sketch of which is given by Baron Meyendorff. 2. Meschidi Usta-Rahi; 3. Meschidi Mír Akan; 4. Meschidi Jaúbar; 5. Meschidi Gaú Kúshan; 6. Meschidi Shah Shana; 7. Meschidi Khalifeh Husein; and 8. Meschidi Païonde-Atalik. All these mosques are built of stone, but, with the exception of the first, none answer the conditions required by law. In the first, ten thousand persons may be accommodated, if not all absolutely within the walls, yet sufficiently within reach to catch the words of the *namaz*. It may be worth mentioning that the mosques where the namaz-juma* is read, are limited to the number of eight since the time of Rahman-Birda Mahsúm; previous to whose time the namaz-juma

* The distinction between the namaz-juma and the other namazes is, that two reketi farz are read instead of four; but then ten reketi sunnet must be rehearsed instead of six.

was read at many other mosques; for instance, in the Meschidi Imani Khalifet niaz Kúli (situated between the gates of Mazar and Kaúle, and remarkable for its four minars, covered with blue tiles); as also in a few other mosques.

CHAPTER XI.

TOPOGRAPHY OF BOKHARA—(*Continued.*)

Medressehs of Bokhara—Their inferior architecture—Numbers registered in the Deftar—Principal ones—Kukaltash—Its cells, professors, and emoluments—Five classes of students—How distinguished—Miri Gareb—Mirza Ulug-beghi—List of sixty Medressehs—Ten thousand students—Karavanserais—In what they resemble the Medressehs—Their number at Bokhara—List of the principal, with the rent at which some are leased to the Crown—Stone serais—Wooden serais—Purpose to which each class is devoted—Baths—Their division into apartments—The antechamber—The second and third apartments—Shampooing room—Bokharians inferior in this respect to the Ottomans—Expenses of the baths—Names of the principal public baths—Timi, their nature: list of them.

IV. The Medressehs, or colleges, of Bokhara, are not remarkable for their fine architecture, although some, as that of Zergherán, have the front wall ornamented with coloured tiles. They usually consist of a four-cornered or square building, having in the centre a court of a similar shape, sometimes planted with a few trees. The edifice consists of two stories, of which the second floor is occupied by the students, and the first destined for the lectures. The total number of Medressehs at Bokhara, as they are set down in the deftar or registers of the Amír, on which the grants to them

are entered, amounts to 103. Of these, the following sixty are reckoned among the principal:—

1. Medresseh Kúkaltásh has 150 cells. The emoluments of the mudarris (professors) amount to 360 tillas; the students are divided into three classes: Pest Kadam, or those whose annual course of studies extends from Sarf to Taïzib; they receive three tillas per year: Miane, those who study from Taïzib to Mullah-jalah; they receive three tillas and a-half: Pish-kadam, who take up at Mullah-jalal, and finish the course of their studies; they receive five tillas per year.

2. Medresseh Miri-Gareb has 110 apartments, and each student there has five tillas per year.

3. Medresseh Mirza-Ulug-beghi, with eighty rooms, and the students receive three tillas and a-half.

4. Medresseh Zariyeran has ninety-three rooms, the pay of this amounting to five tillas and a-half each.

5. Medresseh Túrsún Ján has ninety-four rooms; the students receive sometimes five tillas, sometimes more; last year they had eight tillas.

6. Medresseh Muhammed Shirif Sáúdagar has

ninety-two rooms; the students receive three tillas and a-half, and the mudarris 199.

7. Kúsh-Medressehi Abdúllah-Khan, not less considerable than the former, although the number of rooms is unknown; the students have three tillas and a-half.

8. Medresseh Hiabán has ninety-three rooms, with 180 tillas for the mudarris per year, and four tillas and a-half to each student.

9. Medresseh Gúsfand.

10. M. Khanakai Mir Akán, with three tillas and a-half to each student.

11. Medresseh Shirdár.

12. Medresseh Fet'h-Ullah Kúshbegi.

13. M. Irnyazor, built by the Empress Catherine, with sixty rooms, the students receiving two tillas and a-half per year.

14. Medresseh Miskin.

15. Medresseh Kalabad.

16. Medresseh Hoja Nihal.

17. Medresseh Dari-ul-Shefa has two mudarrises, whose annuities are not less than 700 tillas each, and with only forty students.

19. Medresseh Hoja-Júi-bari Kalen; the emoluments of the mudarris amount to 500 tillas, while the students receive twenty tillas per year.

20. M. Júi barí húrú. The mudarris receive 100 tillas.

21. M. Nakíb.

22. M. Khanakoï Ishani Khodadad.

23. M. Khanakoï Khalifeh-Niaz-kúli.

24. M. Khanakoï Khalifeh Husein.

25. M. Khanakoï Balahaúz.

26. M. Garibe.

27. M. Rahman-Kúli.

28. M. Gaú-Kúshan. The mudarris receive yearly 700 tillas, and the students from eight to nine tillas.

29. M. Kúsh-beghí.

30 and 31. M. Súchúk-aï.

32. M. Topchi-Bashi.

33. M. Yash-Uzak-beghí.

34. M. Sheikhi-Jelal.

35. M. Gazion.

36. M. Aglam.

37. M. Gáli, where the students receive twelve tillas; it has from twenty to thirty rooms.

38. M. Bedel-bík.

39. M. Bibi-Khalifeh.

40. M. Deh-mullah Shír.

41. M. Hojah Daúlet; where the mudarris has 700 tillas, and the students sixteen tillas per year.

42. M. Hafizi Kúngrad.

43. M. Súfion.

44. M. Muhammed Porsa, a scholar of Bogoú-ed-din.

45. M. Jaffar-Hoja; where the students receive eight tillas yearly.

46. M. Amíri-Jenet Makáni, *i. e.* of Amír Ishán Múrad Ualami; with fifteen rooms; the students receive five tillas a year.

47. M. Kazi-Letif.

48. M. Hezreti-Imle.

49. M. Gaziyani húrd.

50. M. Khanazoï Túrsúnjan.

51. M. Ismaïli Dúniya.

52. M. Halim-Ján; has seventy rooms; the annuity of the mudarris extends to eighty tillas, and the students have eight tillas a year.

53. M. Saraitám.

54. M. Dumbe Júshak.

55. M. Gribonhak.

56. M. Súchúkaúhúrd.

57. M. Kaplan.

58. M. Gah-band.

59. M. Maúlenaï Sherif.

60. M. Chúkkúr.

The number of the students in these me-

dressehs varies. In 1840, when the Amír granted them part of the zakat, or the tithes, at the distribution of the money it was ascertained that the number of the students amounted to 9,000, or 10,000.

V. KARAVANSERAIS.—These buildings resemble the medressehs in their construction, with this difference, that the ground-floor of the former, instead of being destined for study, is turned into warehouses and shops for selling goods.

Bokhara has thirty-eight karavanserais, of which twenty-four are built of stone, and the remaining fourteen of wood. Some belong to private individuals, others form the property of the crown, and are leased out. In describing the latter, we shall also state the rent they bring in.

The stone karavanserais are as follows :—

1 and 2. Sarai-Urghenj.

3. S. Abdullah-jan.

4. S. Kúsh-beghi.

5. S. Hezreti-Amír; for which the leaseholder pays 280 tillas a year.

6. S. Galim-jan.

7. S. Ayaż pays 200 tillas yearly lease rent, and has thirty-six members.

8. S. Tombakú.

9, 10, and 11. S. Atoja Júbar, otherwise Abdullah Kati Hoja, of which the first pays 260, and each of the others 230 tillas yearly.

12. S. Nogay, for which the yearly rent paid by the leaseholder in favour of the Kúkal-tash medresseh amounts to 240 tillas.

13. S. Pir-khane.

14. S. Kulluta.

15. S. Rejeb-bek-divan-beghi, pays 150 tillas.

16. S. Payastan.

17. S. Kazi Kalen.

18. S. Bedradin.

19. S. Amiri Seyid, pays 100 tillas.

20. S. Berre, pays 200 tillas.

21, 22, and 23. S. Chai.

24. S. Izmaïl Hoja, pays 160 tillas.

The wooden serais are,—

1. S. Urghenji. With the exception of this serai, wherein merchants reside, the rest are only used for the purpose of selling goods.

2. S. Berinj.

3. S. Buzunj, where madder is chiefly sold.

4. S. Serghezi Chit, for the sale of chintzes.

5. S. Jamei zerletta, for the sale of brocades in pieces and in made-up khalats.

6, 7, and 8. Serai Tombaku, where tobacco is sold.

9, 10, and 11. S. Meiz, for the sale of dried fruit.

12. S. Aleja, for cotton stuffs of the native looms, and chiefly Aleja.

13. S. Kaush-mesi, for the sale of boots and slippers made up at Bokhara of Russia goat-leather, and partly brought from Kazan.

14. S. Júhúd, where dyed silks are sold.

VI. Baths. The baths of Bokhara consist of four compartments. The first is the ante-chamber, with carpets spread on the floor. Two or three small looking-glasses of Russian manufacture are stuck into the walls. Here the visitors throw off their upper dress, before they are ushered into the second apartment, having a warmer temperature than the first. The bathers divest themselves in this room of their remaining clothes, and wrapping a lúng, or bathing girdle round them, step thence into the third room, which is the hottest of the three. Here, seated on the floor, you wait until a strong perspiration comes over you, after which you pass into the fourth apartment, where you lay down with your chest on a carpet, and give yourself up to the man whose business it is to crack all your joints. But the skill

of these crackers of joints at Bokhara is said to be much inferior to that of their profession in Turkey; for though I was in the hands of the most desperate of their gang, they never could make all my joints crack, which is said to be the case in the Ottoman empire. After this noisy part of the operation is over, they proceed to rub you with a coarse hair-cloth, and finish by pouring cold water over you.

The *faithful* get shaved on such occasions, and then repair into the second apartment, from which they pass into the first, where the amateurs rest and sip their tea. Baths at Bokhara, as well as in Turkey, are heated from below, and are not very comfortable; the best I saw were those of Mis-ghiran and Basari Hoja.

The usual expenses of such baths are one púl * for taking care of the clothes; five púls for the use of the bath; from seven to thirty púls for rubbing and scraping, so that the outside of the expense does not exceed one tenga. The city has sixteen principal baths, which are:—

1. Hamami Bazari Hoja; 2. H. Naú; 3. H.

* Coin in general, but in this instance meaning copper coin, which in Persia is called kárá-púl, or black coin.—(*Translator.*)

Misghiran; 4. H. Abdullah-Hoja; 5. H. Shisha-Khaneh; 6. H. Jubar; 7. H. Tukumdúzi; 8. H. Gaú-Kushan; 9. H. Dob-bian; 10. H. Basar-Naú; 11. H. Sarrafan; 12 H. Cheshme ab; 13. H. Abi-otesh; 14. H. Païostan; 15. H. Zerghiran; 16. Kunjak.

VII. Timi are serais allotted for the sale of particular commodities, which are spread out on counters; of these there are nine at Bokhara, five built of stone, and four of wood. The former are:—

1. Timi Abdullah-khoni, where velvet, broad cloths, etc., are exposed for sale.

2. Timi Abdullah-khoni, where muslin, calico, brocade, and satin are sold.

3, 4, and 5. Taninga, stocked with silk stuffs.

Those built in wood are:—

1. Hassa biar.

2. Daraï, where merchandize of Indian manufacture, and women's sandals are sold.

3. Daraï, allotted for the sale of women's sashes.

4. Timi Kalapush, where small caps worn under turbans are sold.*

* These small caps in Persia are called *arakchi*, or imbibers of perspiration.—(*Translator.*)

CHAPTER XII.

TOPOGRAPHY OF BOKHARA—(*Continued.*)

Private dwellings of Bokhara—Walls—Windows—Stories—Roofs—Aivans, or awnings—Decorations—Fretwork—Ceilings—How ornamented—Floors—Houses—Dirty and unwholesome—Number unknown—Bazaars—A mistake to suppose that there are only two—The Chehar su and the Reghistan—Number of permanent bazaars—List of them—Horse bazaar—Bazaars in the environs of Bokhara—Buildings in the neighbourhood of the city—Meschidi namaziya—Prayers read there during the Ramazan—Places of amusement—Booths on the way-side—Animating scene—Wrestling—Races—Camel-fighting—Fehtabad—Feizabad—Mazari Bogoú-ed-din—A famous saint's tomb—The Sanghi-Murad—Two mosques—Candelabra—Throngs of the sick, and of beggars—Persecution of strangers—Season of roses—Seili-guli-súrkh—Tomb of the descendants of Bogoú-ed-din—Population of Bokhara—Difficulty of ascertaining it—Means taken by the Author—Rough estimate—Itinerary from Bokhara to Samarkand.

ALL the private dwellings in Bokhara are built on the same plan, consisting of one or several four-cornered courts, surrounded by mud buildings, in general one story high.

The inner walls are sometimes plastered with stucco; their windows have no glass panes in them; the window-frames are either of wood or gypsum, and open generally into the inner court. Houses with two stories, more par-

ticularly karavanseries and medressehs, have their windows facing the street. All the houses are flat roofed.

The more opulent part of the community erect awnings on the east side of their courts, on wooden pillars, to which they give the name of *aivan*, and seek refuge therein during the summer heats.

There is nothing ingenious about the decorations of their rooms, even in the richest houses; the fretwork in alabaster which serves to ornament the walls is certainly not wanting in taste, but still it hardly can satisfy the least fastidious of Europeans. The ceiling generally consists of beams laid across, there being left between each beam an interval of one, one and a half, or two beams in breadth. The beams are joined by small longitudinal planks firmly fixed to each other, and painted in gaudy colours, whilst the beams themselves are sometimes covered with gold-paper, at others with a layer of plaster of soft clay, painted over with indigo blue, which, strange to say, holds up long without crumbling. The floors have either a stone pavement, or consist of clay. The interior of the less opulent houses is filthy and unwholesome, on account of

the dampness of the walls, rendered still more so by the clumsy construction of the roofs, the spring rains usually soaking through. We shall say nothing about the number of the houses, as we have absolutely no data to go upon. We believe, however, that they cannot exceed 2,500, as the people are very much crowded.

In conclusion, we may say a few words about the bazaars of Bokhara, and the population of the city. Although it be said that Bokhara has only two bazaars, the morning and the evening bazaar, or the one in Chehar-sú, and the other in the Reghistán, this opinion is not quite correct; although there are some articles of internal commerce which are transferred after noon from the Chehar-sú to the Reghistán,—such as clothes, linen, alachú (?), boots, bread, cotton-wool, carpets, &c. However, this cannot be said generally, as Bokhara has her permanent bazaars, which are:—

1. Great bazaars for kid-boots, three in number.
2. For bread, three.
3. For fish, one.
4. For candles, three.
5. For fuel, one.

6. Bazaar for selling flour, oats,* and jaugher, one.
7. For salt, one.
8. For coals, three.
9. For bez, one.
10. For copper, and metallic ware in general, one.
11. For leather, one.
12. For boots, two.
13. For bran, one.
14. Principal bazaars for dried fruit, two.
15. For drugs, one.
16. Stocked with melons, and water-melons, two.
17. With pomegranates and pears, two.
18. With eggs, two.
19. With milk, six.
20. With coverings for horses, two.
21. With knives, two.
22. With butter, two.
23. With ropes, one.
24. Slave-bazaar, one.

Independently of the above-mentioned, there is a bazaar for the sale of horses one verst and a half out of the town, to the north of the Samarkand road.

* Is it not, perhaps, barley the author means, as oats seem to be rarely used in the East?—(*Translator.*)

The bazaars in the environs of Bokhara are as follows :—

1. Mazari Bogoú-ed-din, with a market on Wednesdays.
2. Hezreti Miri-Kúlel, on Sundays.
3. Kaghan, on Tuesdays.
4. Kúyúk Magar.
5. Adizabad.
6. U'anganzi.
7. Bustan.
8. Shembi Tintek.
9. Kummúshand.
10. Hargúish, with a market on Thursdays.
11. Hishdúan.
12. Seyid Ata.
13. Hoja Arif-ata.
14. U'ardanzi.
15. Seripúl, with a market on Mondays.
16. Gallasiah, on Mondays.
17. Lak-Leki, with a bazaar on Wednesdays.
18. Kheirabad.
19. Chehar-Shembi Ráúmmitán.
20. Jandar, bazaar on Sundays.
21. Vä'fkand.
22. Pirmest.

Among the remarkable edifices in the neigh-

bourhood of the city, we may mention the following:—

1. Meschidi Namaziya, or Namazi-gah, is a great mosque, with an immense platform before it, on which trees are scattered here and there. Prayers are read in it during the Ramazan and Kúrban; at which periods the public also resort there for amusement.

The whole square, between the town and that place, is covered, on such occasions, with temporary booths, in which confectioners, vendors of dried fruit, &c., exhibit their tempting merchandize to the gaze of the crowds which rush to and fro; some on foot, others on horseback, or mounted on asses; some even in carts. Behind the tents and the booths, wrestlers show off their feats; races, also, are set on foot; and camels are made to fight. This game consists in the animals pushing each other with their shoulders, until one of them is thrown down, when they are separated.

2. Fehtabad.

3. Feízabad, have medressehs, with gardens, but both in a tolerable state of decay.

Mazari Bogoú-ed-din is the place where the famous Bokhara saint, Hezreti Bogoú-ed-din, or

Hezretí Nakshband, lies interred. He died in 1303, his tomb is a four-cornered monument, about two and a half arshins in height, each face measuring twelve paces in length. A black stone, called by the natives *Sanghi-Murad*, is fixed on one of the sides of the mausoleum, and those who visit the shrine reckon it a sacred duty to rub their foreheads against that stone, and to approach with their faces and beards to it. The prevalency and favour of this devout practice can be traced on the tomb by the external marks which have been left behind.

This mausoleum is situated in a corner of a square court, with two mosques on either side, whilst the other two are fenced by walls, separating the tomb of the saint from the tombs of his descendants. The mosque on its south face was erected by the Hakim Kúsh-beghi; it is not a spacious building, and the interior has ornaments in alabaster. The other mosque is larger and more ancient. Attached to it is a kind of marquee. In a small aisle attached to the building, close to the tomb, are a number of candelabras, some of which are said to be gilt, others of silver; to me, I must confess, they appeared nothing more than simply brass and tin candlesticks, and

very much like those of Russian manufacture. A long passage leads out of the cemetery of the descendants of Bogoú-ed-din, whose remains are deposited to the right and left, and partitioned by a wall.

An immense concourse of sick persons, especially such as are sick of the palsy, and of beggars, throng to this spot; all perversely intent on plundering the visitor. They are so importunate in pursuing him, that to get rid of them he is tempted to give away his last penny; but that would be the extreme of folly, because on quitting the precincts of the tomb, he is assailed by a no less troublesome swarm of idle lads of Bogoú-ed-din, who help to empty his pockets of whatever the others have left behind.

To the right, is a large medresseh in good condition, with a spacious garden, much resorted to in the month of May, during the season of roses. It bears the name of *Seili-gúli-Súrkh.*

The above mentioned edifices are surrounded by the dwellings of the Haji, the descendants of Bogoú-ed-din; no one else having permission to settle in the precincts.

With respect to the population of Bokhara, we may observe the following:—

As circumstances did not allow us to gather any information on this subject from the deftar of the Amír, I had recourse to other means, namely, to inquiries among my native acquaintances, as to the extent of their houses, and the number of the inmates contained in them, both male and female,—because, in taking the mean of all the different data which I might receive, I thought I could obtain the mean estimate of the population per tanap in Bokhara. Even this method required great precaution, as I could not procure more than thirty *established facts* for my guidance; the mean of which only gave fifteen souls to one tanap, or 900 square sajènes. This return is evidently defective, as it shows only a population of 30,000 souls, of both sexes, in Bokhara, whereas we know that the number of students alone exceeds 9,000.

On a rough estimate, Bokhara may have a population of between 60,000 and 70,000 souls, of both sexes, which would give thirty-eight souls on a tanap, or one individual on every thirty-four square sajènes.

ITINERARY FROM BOKHARA TO SAMARKAND.

	versts.	sajènes.
From Bokhara to Bogoú-ed-din .	9	1
„ Cholaki . . .	2	0
„ Kishlaki Hasan Hoja . .	1½	0
„ Hoja-iek Sheba . .	2	0
„ Khose . . .	1½	0
„ Tumyúrik . . .	2	95
„ Kúyúk-Mazar . .	4	0
„ Ak-Múrúd . . .	8	0
„ Ati-Záúat . . .	4	0
„ Uanghansi Kishlak . .	5	0
„ Uanghansi	2	0

From Bokhara to Bústán, inclusive, the road passes through gardens, and becomes at times very narrow. It is intersected, moreover, at various points, by drains and channels, which render the passage for wheel carriages inconvenient, in consequence of which the Amír, when on his expedition against Khokand, sent his Sarbazes, with the train of artillery, by the way of Hijdúan and Jizah, whilst he himself followed the road here described to Samarkand.

	versts.	sajènes.
Bustán	6	0
1. Ruin	14	0
2. „	5	0
3. „	3	0
Ruins of Melik . . .	4	391
	32	391

The road traverses a flat, sandy steppe, called Dashti Melik, bounded on the north by the river Zer-Affshan, and on the south by the mountains of Karnap-taú.

	versts.	sajènes.
Commencement of the cultivated valley	10	0
Town of Kermine . . .	5	119
	15	119

	versts	sajènes
Termination of the cultivated valley, and ruins of a medresseh, built by Abdallah Khan .	3	375
Khúsh Haúz	11	0
Village of Birili	3	0
Ford over the canal of Narà-páije	11	0
Town of Zieú ed din . .	5	3
	33	375

Country flat, but the hills gradually approaching; the road does not pass by cultivated places along the whole way, for barren steppes intercept

the cultivated tracts of the villages mentioned in the route.

	versts.	sajènes.
Village of Naiman . . .	6	0
Village of Tènishti . . .	5	0
Village of Hezreti-Shah, and ruins of Ash-Rayat . . .	3	0
Village of Mir	2	273
	20	273

In the beginning the road is carried across a flat country, which further on presents an undulating appearance, beginning at Daúd-Kaléh, but offering no impediments to one's progress. Before arriving at Mir, the traveller must ford a narrow stream with a clayey bed.

	versts.	sajènes.
Village of Taksa-karán . .	2	0
Shehré-Khatin (or Búz-du-baï), on the banks of the Narúpáy . .	5	0
Kara Kishlak	11	0
Town of Kattakhurgan . .	10	385
	28	385

The road runs across a hilly country; between Mir and Taksa-Karan two wells are passed, with tolerably good water.

	versts.	sajènes.
Village of Bazaï Chimbaï, half a verst to the left on the banks of the Zer Affshan	18	0
Village of Karasú . . .	12	0
Small fort of Zaroúat . . .	5	420
	35	420

	versts.	sajènes.
Village of Kamarán	3	0
Village of Daút . . .	5	250
Ruins of Abdullah Khan, to the right of line of road . .	6	0
Village of Shúrtút . . .	7	375
Town of Samarkand . . .	8	495
	31	120

Total distance from Bokhara to Samarkand, 240 verśts, 78 sajènes.

The physiognomy of the country from Bazaï Chimbai is delineated in the description of the mountains of the Khanat.

Note.—The distances between the stations of the above mentioned itinerary, were measured by an *odometer*, which was attached every morning to a wheel of one of the *arbas*, (wheel-carriages of the country,) the circumference of the wheel having been accurately ascertained previous to the commencement of the journey.

CHAPTER XIII.

TOPOGRAPHY OF BOKHARA—(*Continued.*)

City of Samarkand—Terrestrial paradise—Walls—Gates—Circuit—Area—Its ancient splendour—Ruins in the neighbourhood—Remains of deserted gardens—Streams of Samarkand—Cisterns—Karavanserais and baths—Monuments of former grandeur—Citadel—Vast extent—Kutfi—Cherhar-Dehúm—Palace of the Amír—Blue stone—Mosques—Coffin of Amír Timur—Description of the building which contains it—Monumental stone of Timur—Tombs of his family—Medressehs—Porcelain walls—Shirdar—Tilla Kari—Ornamented interior of the mosque—Medresseh Hanum—Chinese work in Samarkand—Daughter of the Emperor of China—Mosques built by her—Miraculous pulpit—Hezreti Chah Zendeh or palace of Amír Timur—Its great beauty—And previous character—Market days in Samarkand—Immense crowds—Population of the city.

CITY OF SAMARKAND.

THE city of Samarkand, which poets have compared with terrestrial paradise, must have greatly fallen to have arrived at its present state, although it is still not in quite so lamentable a condition as one might suppose from the accounts one hears. Its wall is in good repair, and has nearly the form of a regular quadrangle, the northern side, however, being rather more extensive than the others. The irregularity of its form is chiefly visible from the western side, where the citadel advances conside-

rably beyond the city walls, which, as at Bokhara, have embrazures and burjes, and equal in height and thickness those of the chief city. Samarkand has six gates:—

1. Dervazehi Bokhara; 2. Dervazehi Païkobah; 3. Dervazehi Hezreti Shahi-Zendeh; 4. Dervazehi Kalendar Khaneh; 5. Dervazehi Suzen Ghiran; 6. Dervazehi Hoja-Ahrar.

The city is thirteen versts in circuit, and its square area is equal to 2,280,000 square sajènes, or 25,333 tanaps; therefore 500 tanaps more than the space occupied by Bokhara. But this circumstance is owing to the vast number of gardens which Samarkand contains.

The ground it covered in former times was still more considerable; as the ruins of the old wall which once surrounded the town, are four versts distant on its western side. On the north, over the whole space comprised between the town and the banks of the Zer-Affshan, embracing an area of six versts, the ground is strewed with ruins, which bear the name of Kalai Afrosiab. And it is to be observed that the extension of the city in thë direction last mentioned was prior to Timúr's time, as during his reign Samarkand was comprised within the same limits which it now

occupies, only the cultivation of the surrounding country was then much greater than it now is; for far beyond the present cultivated strip of land, traces of gardens remain, which were formerly in connection with those in the neighbourhood of Samarkand.

The city is watered by three streams, descending from the northern slopes of Agalik-taú; the first enters the town eastward of the gates of Hoja Ahrar, and having skirted the northern and eastern walls of the citadel, waters the fields which surround Samarkand. The second enters the town near the gates of Susen Ghiran, and leaving it at the eastern walls, joins the third stream, which runs in that direction, and falls into Abi-Beshehr, or Abi-Meshed, as it is commonly called, which laves the northern side of the town.

Independently of this volume of running water, and of innumerable canals, Samarkand has many cisterns or haúz. There are two karavanserais in the city, three public baths, two of which bear the name of Hamami Hoja Akrah, and the third Hamami Miri.

The curiosities of the town consist chiefly of remains of former times; the present generation not only do not erect anything new worthy of

description, but are ever busy in destroying the monuments of former grandeur.

I. The citadel of Samarkand is very considerable. It is larger than the one at Bokhara, and even than that of Karshi, being three versts and one hundred sajènes in circuit, and embracing an area of 90,000 square sajènes, or 100 tanaps. Here is, also, the burying ground of Kútfi-Chehar-Dehúm, the palace of the Amír, where the celebrated blue stone is to be seen, upon which every new khan must absolutely sit down, in order that no doubt may remain as to his title of Amír. Near the mansion of the governor are several mosques, and the dwelling-houses of private individuals.

II. The coffin of Amír Tímúr is placed in a high octagonal edifice, surmounted by an elevated dome. The interior consists of two apartments, of which the first may be said to represent the shrine of the great mosque, in which the sepulchral monument for Timúr is raised. The floor is paved in white marble slabs, the walls ornamented with inscriptions from the Kúran, and here and there the gilding is still in good preservation.

In the centre of the second apartment, stands on a marble pedestal, surrounded by a grating

also of marble, the monumental stone of Timúr, having the form of a four-cornered truncated pyramid, three feet in height, from five to six in length, and is set upon its narrow end. The colour of the stone is dark green, verging on black; it is well polished. Nadir-Shah on taking possession of Samarkand, had the stone brought before him, in consequence of which it is now split in two. White marble slabs surround it, and it serves for tombstones for the family of Amír Timúr. Under the apartments we have just described, is a vault, into which if one has a wish to descend, one must crawl nearly on all fours. It contains the coffins of the persons alluded to, and the spot under which each lies buried is marked by a white marble slab with appropriate inscriptions on it.

III. Medressehs. There are three medressehs in the town, erected by Timúr; 1. M. Ulug-beghi; 2. M. Shirdar; and, 3. M. Tilla-korí; they are placed according to the cardinal points of the compass, the last to the north, the one before, to the east, and the first to the west, and are divided by two streets, crossing each other at right angles. These medressehs consist of grand four-cornered edifices, which formerly had fine high

minars at the corners, now, however, nearly ruined. The porcelain walls are wrought in mosaic, and attract the eye by their variegated colours, not void of taste. Above the entry of the medresseh Shir-dar, is a well-preserved representation in mosaic, of two animals, somewhat resembling the figure of lions.

The handsomest medresseh, but also the smallest of the three, is that of Tilla-korí; it has likewise suffered more than the rest.

The inside of the mosques, which belong to the medressehs, still retain vestiges of their former magnificence; the lapis lazuli, and the gilding of the walls, are still very bright in several places; and, what is more remarkable still is, that the gilding, which consists chiefly of gilt-paper, stuck there since the time of Timúr, has even now not lost its brightness. To the north side of these buildings, and near the gate of Shah-Zendeh, is the medresseh Hanum, built by the wife of Amír-Timúr. That princess, being a daughter of the Emperor of China, brought over with her from her native country into Uzbekistán, artists who ornamented this edifice with exquisitely-varnished pottery, in mosaic work. It consists of three mosques, with high domes, and is united by

a four-cornered building, on the east side of which were once brass gates, with inscriptions and carvings, but which Amír-Heider caused to be melted down, in order to coin money therewith. The western cupola has resisted better than the rest the tooth of time; but even here, apertures are seen, out of which bricks have fallen. A large marble table supported on nine feet, and having the appearance of two desks joined together, is placed under the dome. It faces a high window, out of which, according to tradition, the Khanúm used to read the Kúran, written in large characters, and resting on the pulpit.*

The chief merit of the marble pulpit at present consists, according to the superstitious belief of the Bokharians, in curing for life pains in the backbones, provided the patient manages to crawl under it.

Somewhat to the east of this edifice is the tomb of the Khanúm, which time has so little respected, that it would be difficult to form an adequate idea of its pristine form.

With respect to the buildings outside the city,

* Our countryman, M. Efremoff, who visited Samarkand in the year 1770, saw the book; but being ignorant of the Oriental languages, could not say what it contained.

we shall only mention the palace of Amír Timúr, which lies in a north direction, and is called Hezreti Shah-Zendeh. Circumstances prevented me from examining the inside, but Mr. Lehman, who visited this edifice, tells me, that the remains of the ornamented walls, consisting chiefly of pottery wrought in mosaic, are remarkably splendid. Its external appearance corresponds with the beauty of the interior; the view of it is particularly engaging from the south, because the eye embraces the whole perspective of this royal mansion, with a broad and splendid staircase running through the centre. The Mussulmans have converted the palace into a sacred place, and come here on pilgrimage from a great distance.

Trade in retail at Samarkand is carried on daily, but the great market days are on Tuesdays and Sundays; and the concourse of people between the Medresseh Khanúm and Shirdar becomes so great, that such as are on horseback can with difficulty move along. The crowd, however, does not so much consist of the inhabitants of the town, as of Uzbeks, Arabs, and gypsies, who throng into Bokhara from the adjacent country. The population of the town itself appears to me not to exceed 25 or 30,000 souls.

CHAPTER XIV.

TOPOGRAPHY OF BOKHARA—(*Concluded.*)

Route from Samarkand to Karshí—Extract from the author's journal—Departure from Samarkand—Ruined buildings outside the town—Plan of Divú-ali-Kiomet—The roads to Karshí—Barren country—Occasional cultivation—Ruined gardens—Continuation of the Agalik mountains—Ruined Karavanserai—Uzbek settlements—Jam—Continuation of the route—Wells—Their depth how ascertained—Kara-Tegúm—Barren steppe—Kúngúr-taú—What distance between Karshí and Samarkand—Latitude of Karshí—Its three walls—Diameter and circumference — Water, where obtained — Spacious citadel—Medresseh-Goli founded by a milk-woman — Medresseh Abdullah Khan—Medresseh Bakeï—Story of its founder—The bath of Karshí —Few mosques—Great bazaar—Cultivation of tobacco—Manufacture of alija—Market days—Three karavanserais—One devoted to the Jews—Bridge over the Abi-Shehri-Sebz—Great Mosque—Thence from Karshí to Bokhara.

As the route from Samarkand to Karshí has not yet been visited by any European, it will not be thought superfluous perhaps, if I offer a short extract from my journal.

On the 8th of September, 1841, I quitted Samarkand at ten o'clock, A.M., by the Bokharian gates. At first, the road led between the ruins of old buildings to west south-west, and passing a plain called Divú-ali-Kiomet, four versts dis-

tant from the town, the hilly road to Karshí remained to our left, being unfit for wheel carriages, while we took a more south-westerly direction, through a country chiefly barren, and meeting only here and there with some poor Uzbek villages,—fields sown with jaúghar, and others under water, in all probability, preparatory to receiving the winter wheat. Such was the aspect of the country for the space of fifteen versts; but from the canal of Anhar, the road led through ruined walls of gardens, which had flourished in the days of Abdullah-Khan. On crossing the canal, we stopped on its left bank, thirty versts from Samarkand.

In the course of this stage the hills remained from five to ten versts to the left of the line of road. Two versts further, we quitted the ruined walls of the gardens, and turning south-south-west, directed our steps to the above mentioned hills, which are a continuation of the Agalik mountains, but bear no particular name. Their height is not considerable, and they are void of vegetation. After a further march of five versts we passed the ruins of a large Karavanserai built by Abdullah-Khan, which remained to our left, and having crossed a stone bridge in tolerable

repair, over the dry bed of a stream, we followed the skirts of the hills along the plain, passing through Uzbek settlements of the Saraï tribe.

After a march of thirty-eight or forty versts, we reached at midnight the small inhabited place of Jam, situated on the banks of a stream which bears the same name.

September 9th. — Having provided ourselves with fresh water, we journeyed over a hilly tract, and about six versts from Jam crossed an inconsiderable but miry stream, and leaving on our right a small village, we went on by a very rugged pathway along the hills for twelve or fifteen versts. On descending the hills we crossed the road leading from Bokhara to Shehri-Sebz. The remaining part of the route took us over an even plain, which brought us, after a march of ten versts, to eighteen or twenty wells, called Shúr Kúdúk, not less than ten fathoms in depth; a fact which we could easily ascertain, from the traces imprinted on the soil by a rope suspended by a pulley, and used for drawing water. The shepherds, in watering their herds, are in the habit of remaining on horseback, or on donkeys, while they let down or draw up the rope, which has formed a rut on the surface of

the soil; the length of which is equal to the depth of the well.

Twelve versts further on we came to other wells, called Kara-Tegúm, situated in a perfectly barren and flat plain, and rested at an Uzbek-Aúl of the Saraï tribe. The hills had receded far off towards the east and south-east.

On leaving Kara-Tegúm, at sunset, we stopped about midnight, after a march of twenty versts, on a barren steppe. Six versts more, along a rising ground, brought us to the skirts of the mountains, called Kúngúr-tau, from which the distance to the cultivated soil of Karshi, is not more than eight or ten versts, and from the town of Karshi sixteen or seventeen versts; making a total of 140 or 150 versts between Samarkand and Karshi.

Town of Karshi.—The town of Karshi, according to Burnes, lies under the 39° * of north lat., and is surrounded by three concentric walls, which have given way in many places. The first wall separates the citadel from the town; the second, from the precincts of the old city; and

* We have not adopted this calculation, but have placed Karshi somewhat more to the south, as it appeared to correspond better with our march-route.

the third divides the new town from the adjacent villages. The outer wall has, as far as my information goes, four gates. The greatest diameter of the town is from three to three and a half versts; its circumference may embrace from eight to nine versts. The inhabitants fetch water from the river Abi-Shehri-Sebz, which skirts the northern wall of the city. Their cisterns, or haúz, are supplied by means of canals, which are drawn from the same river. The citadel is more spacious than that of Bokhara; and, independently of the palace of the governor, which has a garden attached to it, and was occupied by the present Amír, at the time he was governor of Karshi, there are three medressehs and the grand mosque, Meschid-Namazi Juma.

1. Medresseh Goli was first begun at the expense of a milk-woman, at the commencement of the reign of Amír Heïder, but afterwards finished by the latter: it has sixty-five rooms.

2. Medresseh Abdallah-Khan has forty rooms.

3. Medresseh Bikeï was built by a common Uzbek, whom Abdallah-Khan had raised to the dignity of Béy, as a recompence for having once led back the Amír to the right road, which he

had lost in a sporting party, and for having shown him hospitality, without knowing his person. This medresseh has fifty rooms.

4. Medresseh Saraï, situated in the old town.

The city has only one public bath, and a few mosques. The bazaar is in the southern quarter of the new town, and is a spacious building; for the shops alone, where wool is sold, extend to the length of 250 sajènes. During autumn and winter, it is the chief mart for cattle, and the Turkomans bring a vast number of carpets, and horse-coverings for sale.

The chief occupation of the inhabitants consists in the cultivation of tobacco, and the manufacturing of *alija;* retail trade is carried on daily; but the great bazaar, or market days, are on Saturdays and Mondays.

There are three karavanserais, of which two only are appointed for containing the arriving caravans, while the third has been purchased by the Jews, and is occupied solely by them.

Among the edifices of some note in the vicinity of Karshi, we may mention two,—

1. The stone bridge across the Abi-Shehri-Sebz. It was built by Abdullah-Khan, and is yet in good repair; and

2. The Mosque for the celebration of the namaz during the Ramazan and Kurbán. It is situated half a verst to the south of the town, and has a very simple interior, consisting of seven stone vaults, supported by a cupola of varnished pottery of a blue colour. It is surrounded by a garden, to which the public resort at the above mentioned festivals.

ITINERARY FROM KARSHI TO BOKHARA.

	farsang.
From Karshi to the holy tomb of Padishah Khalir	1
Village of Pidna	1
Karsan	0½
Ruins of a cistern called Búzúrg Sirdab	1
„ the karâvanserai of Iloja Mubarek	3
„ Karav-Kakir	2½
„ Busachi	1
„ Karaúl	2
„ Karav Muma Jurgaté	2
Village of Kakan	2
Bokhara	1
Total	17

Remarks.—The road as far as Karaúl goes along a flat gravelly steppe, suited for wheel carriages:

Close to this spot low sandy hillocks approach the road, and only terminate near the ruins of Muma Jurgatí, in the neighbourhood of which place are marble quarries and lime-stone pits, the produce of which is carried to Bokhara.

CHAPTER XV.

INDUSTRY OF BOKHARA.

Three branches of industry—Agriculture predominant—Wherefore—Four kinds of rural labour—Measures and currency of Bokhara—The Alchin—The Gaz—Sang, or Farsang—The Batman—Weights—Current coin—Comparison of the currency with the Russian—Land—How divided in Mohammedan countries—Ushria land—Why so called—The tax on it on whom bestowed—A Fakir—A Miskin—Omili-Zakat—Mukatab—Madiun—Munkatig-ul-Guzat—Ibn-el-Sab—Extraordinary privilege of those who pay the ushria—How rendered of no avail—Hiraji-land, to whom belonging—How divided—Hiraji-Mukozem—Hiraj Muazaf tax, how circumscribed—All land in Bokhara, hiraj—Mulk land, how acquired by its possessors—May be disposed of in four different ways—Vakf property—Settled on Medressehs—Amlak land—Privileges—Taxation—Amount of the hiraj uncertain—Price of land.

The Khanat of Bokhara has, properly speaking, only three branches of industry, agricultural, commercial, and that of handicraft: manufacturing industry does not exist, though there is one manufactory of articles in cast iron.

Rural industry occupying the greatest number of hands in the Khanat, we may conclude it to be the most lucrative occupation, although among agriculturists there are no such rich capitalists as among those engaged in commerce or trade. If it is much attended to, it is only because it is essential

for the daily sustenance of the native population. We must, however, ascribe this circumstance not so much to the unfruitfulness of the soil as to the fact that the land fit for culture is not proportioned to the number of consumers. Notwithstanding this, we know that some products do form an object of external commerce.

The Khanat contains only four branches of rural industry, namely, horticulture, the rearing of vegetables, agriculture, properly so called, and the breeding and care of cattle; the rest, such as mining, fishing, and hunting, cannot be included, on account of the small number of hands employed, and the insignificant sums embarked in the concern.

Before entering on a minute description of the rural industry of this country, it may not be superfluous to give a short statement of the linear, square, and cubic measures in use at Bokhara, as well as of the currency, and the laws which regulate landed property. We borrow the latter from the book called "Jamit-ul-rumus," written by Shems-ed-din Bokhari, which is a commentary on the work of Abdullah Sadúr, known by the title of "Muhtoser-ul-Uïkoï."

The linear measures are the Alchin, and the Gaz:

1. The Alchin is no other than our Russian *arshin*, of sixteen inches.

2. The Gaz measures in length from the tip of the nose to the joint of the forefinger when the arm is extended.

This undefined measure is universally adopted, even in the intercourse of ordinary life. The nearest definition we can give of its length is, that it approaches an extended pace, being nearly equal to an arshin and a half.

3. Sang, or Farsang, is a measure to determine distances. The Bokharians usually make it 12,000 paces, which would answer to eight versts, reckoning a pace equal to an arshin; but as we found the distance between the towns of Bokhara and Samarkand, taken with an odometer, to be 240 versts, 78 fathoms, while the natives reckon that distance not above 27 sangs, it would appear that 1 sang is equal to 8 versts, and 447 fathoms.

The uniform square measure in the Khanat is the tanap, equal to the square of 60 gaz, or 900 square Russian fathoms, *i. e.*, three-eighths of a crown dessatina.*

* One dessatina is equal to 2400 square Russian fathoms; 1 Russian fathom is equal to 7 feet English; 1 dessatina is equal to 16,800 feet English.

The largest measure of quantity is the Batman, or màn, which our merchants assimilate to 7 pouds, 32lbs., 48oz.

The Batman contains 4 sir, or 64 chareks; 1 charek is equal to 4 nimchas; 1 nimcha is equal to 4 sangs; and 1 sang is equal to 5 miskals.

The relative weights compared with those of Russia are the following:—

1 miskal = 5 ounces 24960
1 sang = 26 ounces 2480
1 nimsha = 1 pound 9 ounces . . 9920
1 charek = 4 pounds 19 ounces . . 9880
1 sir = 1 poud, 38 pounds, 12 ounces.
1 batman = 7 pouds, 32 pounds, 48 ounces.

The current coin of the country is of three sorts; gold, silver, and copper. The first is the tillah; the second, the tanga; and the third, puli. Their relation to each other stands thus:—

1 tillah = 21 tanga.
1 tanga = 44 puli.

In order to establish a comparison between their currency and ours, we may observe that during our stay at Bokhara, a Dutch ducat was worth fifteen tanga; therefore,

1 tallah would be = 14 rubles 35 kopecs silver.
1 tanga ,, = ... $68\frac{1}{3}$
1 puli ,, = ... $1\frac{6}{10}$

Land taken as property differs in Mussulman countries, according to the tax by which it is assessed, and as the latter is either *ushriá* or *hiraj*, so, likewise, the land is divided into *ushriá* land and *hiraj* land.

I. *Ushriá* land is that, the original proprietors of which embraced Islamism willingly, and not by force of arms. In order to cultivate such lands, the proprietors have the benefit of the waters of the lakes, the wells, and rain-water, paying for the use of them one-tenth to Government.

The banks of all the rivers are comprised within the same category, excepting those of Seyhún, Frat, Dijlah, and the Nile. The Seyhún, according to Mussulman law and the commentaries of the Bokharian expounders of it, may be understood either of the Sir-Dariya, the Indus, or the river called the Darijahi-turk. (?) Jeyhún is the Amú-Dariya; Frat, the Euphrates; and Dijlah, the Tigris. All places lying on the canals of these rivers likewise form an exception.

The lands of which we are now treating belong to the Arabs, with the exception of Irak (Iran?). The tax proceeding from ushriá lands may, according to Mussulman law, be bestowed on one of the seven following classes:—

1. The *fakir*, in the eye of the law, is a man who, independently of what is indispensable for him, possesses, in capital or in effects, less than the value of 200 miskals of silver, or twenty miskals of gold.

2. *Miskin* is one who has nothing at all, not even the possibility of gaining his daily livelihood.

3. *Omili Zakat* is the crown tax-collector.

4. *Mukatab.*—Under this denomination the law understands a slave possessing a written leave from his master to emancipate himself, but who has not the means of doing so without the help of the community.

5. *Madiún*—an insolvent debtor.

6. *Munkatig-ul-Guzat* is a man belonging to the Mussulman militia, who is unable to arrive at his place of destination, either through age, illness, or from want.

7. *Ibn-el-Sabil* is a Mussulman who, from unfortunate circumstances, is deprived of means, in a foreign country.

Whosoever has paid this tax in favour of one of the above-mentioned persons, is freed, before God and his sovereign from all other demands on him, and is not liable, even after death, to the Divine exaction (azaabi-ul-ruyah); but with the

view of preventing the abuses which might arise from the faithlessness of the contributors towards this fund, the law allows the sovereign to make known, a year before the collection of the Zakat, that none are dispensed from paying the regular taxation, under the plea of having ministered to one of the above-named persons.

II. The *hiraji* land is such as was obtained by conquest, and the inhabitants of which embraced Mohammedanism by compulsion; likewise such whose inhabitants, without becoming Mussulmans, gave themselves up, under certain conditions, to Mussulman chiefs. Lands, also, which had belonged, not to the Arab conquerors, but to such as the Shaddadians (?), the Sasanians, the Samanians, etc., as well as lands watered by canals, dug at the expense of the collected *hiraj*. Lastly, to this description are to be referred the banks of the five rivers above mentioned, as not coming within the description of ushriá land.

The hiraj land is of two sorts:

The first is called *hiraj mukozem*, the proprietors of which at the time of the Arab conquest, engaged to pay a certain per centage on the fruits of their cultivated land. We may observe, that in general, it never surpasses the

half of the revenue derived from the soil; neither can the hiraj be exacted from the uncultivated parcels of land.

The second, or *hiraj muazaf*, is land for which a certain per centage is paid according to agreement, whether it be cultivated or not. It is generally the custom allowed by law to fix the *hiraj* on lands lying close to such as pay that tax, whereas those lands which are situated near *ushriá* property, only pay tithes. The amount of the impositions is not determined by law, being only circumscribed thus far, that it cannot exceed half of the income.

As it is a known historical fact, that Islamism was forced on the natives of Bokhara, hence all landed property in the Khanat is in reality *hiraj;* but custom and the force of circumstances have given rise to two sorts of landed property: *múlk* and *amlak*.

1. *Múlk* is land which at the time of the conquest was unoccupied, and became the property of the Amír, who conferred it on his followers in perpetuity, without exacting any indemnity in return. The law requires that the act of concession should bear the seal of the Amír, and that a copy thereof should be deposited in

the treasury (Beit-Ul-Mal). The recipient of such a power, was moreover enjoined to have a certificate with the seal of the Kazi-Kalan, proving him to be the lawful holder. The proprietor of an estate of this nature may dispose of it in the following four ways: 1. he may leave it by testament; 2. transfer it to another by donation; 3. dispose of it by sale; and 4. constitute it into a *vakf*.

Vakf is property of every description, but more particularly landed property, which the proprietor, in the presence of the Amír or the Kazi-Kalan, makes over to any known and acknowledged community, or corporation. If the grant be made in favour of a medresseh, which is most frequently the case, the donor is obliged to specify what portion of its revenue is to be allotted for the Mudaris, the Imam, the Mutaveli, and Sufi, as well as to add that the surplus is to be distributed by right to the mullahs.

2. *Amlak* is a múlk of which the act of grant is abstracted from the public records, but which, nevertheless, cannot be reckoned among the hiraj, in consequence of the proprietor having some lawful proofs of his right of pro-

prietorship. Such as, for instance, a certificate from the Kazi-Kalan, or from two persons having a right to witness, and lastly, a *yerlik* of the Amír, who had granted the land to him, or to his ancestors. Such lands are liable to taxation, the amount of which depends on the Amír; but the law so far limits his authority, that the tax levied on it must be lower than the lowest existing hiraj in the country, and such lands can only be alienated by succession and by sale, but in either case, the heirs as well as the purchasers, engage to pay to the Amír the same tribute which the testator or seller had paid.

Lands destitute of heirs, or escheat lands, become the property of the Amír.

We can say nothing positive as to the amount of the hiraj collected in the Khanat of Bokhara. Our inquiries only enable us to state, that out of ten batmans of corn, of whatever grain it may be, three batmans are paid to the crown: from one tanap, under gardening, eighteen tangas, and from one tanap, on which lucerne is sown, six tangas. Whether this be the general rule of assessment, or whether it be only limited to Samarkand and Bokhara, where we learned the fact, we cannot affirm positively, although we

were assured it formed a general regulation all over the country.

We shall conclude these preliminaries with a few observations on the price of land in the Khanat of Bokhara.

The price of one tanap varies from fifteen to thirty tillas; but these extremes are of rare occurrence, the usual price being from eighteen to twenty tillahs, for uncultivated but good ground, and from twenty-five to thirty for cultivated land occupying an advantageous situation.

CHAPTER XVI.

INDUSTRY OF BOKHARA—(*Continued.*)

Gardens and orchards of Bokhara—Constantly increased—Silver poplars—Where planted—Central ponds—Irrigation—Fruit trees—Thirteen different sorts of grapes—Their names and description—Mode of cultivation adopted—Soil chosen for the vine—Manure—Season of irrigation—Yield—Grape inclosed in bags—How preserved through the winter—Order in which the grapes ripen—Grafting—Process described—Three-fold use of the grape—Syrup—How made—Vinegar—Raisins—How made by the Jews—Price of grapes—Cultivation of the pomegranate—Time of blossoming—Require much moisture—Pomegranates of Shehri-Sebz—Seedless pomegranates—Pruning—Gardeners' rules—Winter care—Yield—The fig-tree—Fond of water—Requires room—Time of ripening—Price of figs—Three sorts of peaches—How planted—Brought from Samarkand—Apricots—The Khasaki—The Shirpezan—The Mahmun—Uncertain return—Dried apricots exported to Russia.

HAVING previously mentioned that horticulture forms the most important branch of rural economy, we shall notice it first in order.

The gardens or orchards of Bokhara may form a pretty correct criterion of the wealth of their owners, because every one who can afford to increase his garden, never fails to do so; there is a kind of ostentation attached to it, and as the silver poplar is the only tree which is allowed to grow there, which does not yield fruit, the least

addition to a garden is calculated to increase its profits.

These poplars are usually planted inside, and close to the mud walls, separating the garden from other properties, and as they attain a considerable height, and are very bushy, they screen the other productions of the garden from the unwholesome effects of the cold winds.

A quadrangular pond is usually dug in the centre of the garden, from whence runnels are drawn off in all directions. Four principal paths, leading from the pond at right angles, are crossed by others, varying in number according to the extent of the garden. The intervals are under fruit-trees and shrubs, such as the vine, the pomegranate, the fig-tree, the apricot, the apple-tree, the pear-tree, the cherry-tree, and the Sinjid, or Jegda.

I. Bokhara possesses thirteen different sorts of grapes:—

1. *Khalili*, with small purple fruit.

2. *Khalili Sefid*, similar to the former, only with the fruit green.

3. *Huseini*, is of two sorts, blue and green, of an oval shape, measuring one and a half inches in length.

4. *Shikr angúr*, with a round grape, of a pale green colour, passing into the yellow.

5. *Kishmish*, a round small grape, of a green colour.

6. *Jaús*, a large and round grape, measuring one and a quarter to one and a half inches in its greatest diameter; it is of two sorts, purple and green.

7. *Maska*, at first green, but when ripe becoming almost yellow.

8. *Anguri Sefid*, round and rather larger than the kishmish; this grape acquires a yellow hue on ripening.

9. *Bihishi*.

10. *Sahibi*, otherwise called *Herati*, from the place whence it comes; the grape is of an oval form, green, with red spots on it.

11. *Taifi*, similar to the former, but entirely green.

12. *Shebergani*, purple and oval.

13. *Anguri Siyah*, like the Anguri-Sefid, only purple. In autumn, a trench is made in the soil, into which the tops of the vine are lowered, and then covered with earth; they remain in this state during the winter, and only ten days or a fortnight after the new year, or after the vernal equinox, the

earth is removed. The more wealthy people train their vines against a trellice: but as wood is dear, this method is not followed by all, although it ensures a better crop. The soil chosen for the vine consists half of clay and half of sand, a proportion which is yearly kept up. The land which serves for a foundation must, however, be well manured; one tanap, for instance, requires from 500 to 1000 bags, the bag weighing from five to six pounds; and 100 such bags cost ten tangas.

The fields are usually watered three times; twice before the budding of the vine, and once in the beginning of May, when the ground is completely inundated, for twenty-four or thirty-six hours; but in a wet spring a third irrigation becomes unnecessary. The crop gathered from a tanap in a good year, averages from 300 to 400 batmans; in a bad one, from thirty to fifty. Towards the close of summer, the grape-bunches are enclosed in small bags of *bez* (a coarse cotton stuff), to preserve them from the sparrows and ox-flies.

The grape bunches, before the vine is covered with earth, are cut off, and suspended from the ceilings of the houses, a mode by which they can

be preserved through the course of the winter, but it is inferior to our way of preserving them, because the grape becomes shrivelled, and loses its freshness.

Of the thirteen sorts of grapes enumerated by us, the Khalili is the first to ripen in the beginning of June; then follows the Khalili Sefid, about the middle of the same month; the Huseini attains its maturity at the end of July; and about the middle of August we found nearly all the other sorts of grape ripe.

Grafting is known to the Bokharian gardeners, and the operation is rather original. Having cut the stem of the vine they intend to graft, they raise the bark all round, though without removing it from its point, for the distance of half an inch; they then peel the graft for an equal distance, and fix it on the stem to which they intend it to grow, binding it all round with the bark, purposely left. The graft soon unites with the stem, and the next year the vine yields fruit.

The inhabitants of Bokhara make a three-fold use of the grape:

1. They prepare a sort of syrup, called Shirni, which is made in the following manner:—They

construct a large cylinder of clay, the bottom of which rests on the ground, to which a smooth slope is imparted. In the side of the vessel, at the lowest point, a small opening is made. The interior of the cylinder is well lined with alabaster. At the bottom a number of sticks are first placed, over which they spread the Khori-Shutur (alhagi camelorum), after which they cast in two or three batmans of grapes, more especially the Anguri Sefid, which they press with their feet. The juice flows through the opening in the sides of the vessel, into a copper kettle, set in the earth close to the aperture, and covered over. There it is mixed with pounded clay, which, on settling, carries with it all the unclean particles. The refined juice is then put into another kettle and boiled until it becomes sufficiently solid.

2. Vinegar is made in large earthen vessels called kuzi, and exposed to the sun to become acid.

3. Raisins are dried in a very simple manner. The picked fruits of the grape are spread on the terraces of houses, or on open level spots in gardens, where the sun dries them in three or four days.

The Jews press wine out of the Anguri Siyah

and the Shebirgani, but that prepared from the latter soon spoils.

In general, the wine may be said to be very bad, owing to the ignorance prevailing of the true mode of making it. To judge of the profits arising from the growth of the vine, we may observe that one batman of the purple grape fetches, on the bazaar, twelve, and the green eight tangas, reckoning one with the other.

Pomegranates.—This tree or shrub requires a more sandy soil than the vine. Before committing the seed to the ground, which is usually done late in the autumn, the earth is slightly manured, and manure is likewise spread over the sown seed, after which the soil is saturated with water. A pomegranate tree, springing from the seed, can yield fruit on the fourth year. The pomegranates blossom about the latter end of April and the beginning of May; and the blossom only falls off at the close of that month, when the fruit appears, which ripens towards the end of September and the beginning of October. They require a much greater degree of moisture than the vine, the soil in which they grow being under water for a whole day every tenth day, or at least every fortnight. The pomegranates succeed better at

Shehri-Sebz than in the Khanat of Bokhara, and it is from thence that they are usually brought to the bazaars of Bokhara. There is likewise a peculiar species of the pomegranate procured sometimes from Shehri-Sebz, with a very small seed, and called *bidoné*, *i. e.*, seedless. The year we were at Bokhara none were brought. The branches of the pomegranate tree are usually lopped off from one ghez to one ghez and a-half from the ground, in order that the tree may shoot up with greater ease. The Bokharian gardeners assert that the crop is all the better for it. They likewise recommend that the trees should not be planted too closely together, but that an interval of eight paces should be left between each tree. For the winter they are bent to the ground and covered with reeds, which are removed a fortnight or twenty days after the vernal equinox, and as they blossom very late, the morning frosts do them no harm. One tree yields from five to ten sír, and sometimes even one batman of fruit.

The fig tree requires no peculiar soil, neither is it necessary to have the ground in which it is planted manured above two fingers' deep, but watering is constantly requisite. The water is at first introduced moderately in the early part of

May, but as the fruit advances in maturity, it is increased, till at length it becomes indispensable that the roots should be covered with water three days in the week. The fig trees, like the pomegranates, require room; hence the space left between them in planting is seldom less than eight paces. Like them, the branches of the fig tree are clipped from below. The tree becomes green in the beginning of May, and the fruit ripens at the commencement of August; in winter, it is bent to the ground, covered with reeds, and a layer of earth, about four inches deep. In spring, the tree is uncovered about ten days or a fortnight after the vernal equinox. The crop is usually two, and seldom exceeds four púds from one tree; and the price on the bazaar is very trifling; not above eight tangas the batman.

Peaches.—There are three sorts of peaches, according to the colour of the fruit, and all spring from the seed. The seed, or stone, is introduced into the earth two fingers deep, before the frosts set in: water is then let in, which is allowed to freeze on the spot; after that, some more earth is put over it, and in this state it is left till the ensuing spring. The young shoots that have put

forth are transplanted, care being taken to have an interval of four paces between each. The peach trees blossom in the beginning of April, a fortnight afterwards the blossom falls off, and the fruit is formed. The red and white peaches ripen in August, the green in September; but the former are more delicate.

The process of grafting is the same as with the vine. They require a deal of water, from which the Bokharians affirm the flavour is heightened. The best peaches come from Samarkand. From a hundred to a hundred and fifty trees may be planted on one tanap, and a good tree will yield about half a batman of fruit. The price of one batman averages from eight to twelve tangas.

The apricots, like the peaches, grow up from the seed; they require no particular soil, nor is there much manure necessary, from one to two hundred sacks being sufficient for one tanap. The apricot tree blooms four or five days prior to the peach tree; the blossom falls off at the expiration of a month, and the fruit ripens about the middle of July.

Water is given to them for the first time, about a month before the new year; when the blossom

is shed, they are watered three times, and lastly a short time before the fruits attain their full maturity.

Bokhara has three sorts of apricots,—1. The Khasaki, the fruit of which is either purple or white. It ripens towards the end of May, and lasts till the middle of June. 2. The Shirpeyúand yields white fruit, and can only be had by grafting. In grafting, the same method is observed as with the vine, with the difference that the inserted scion is first dipped into a bowl of cow's milk, which must be quite fresh. 3. The Mahmúri is procured from the stones of the Shirpeyúand. The fruit is of a reddish colour, and smaller than the latter; both ripen in the middle of July, and generally yield a rich return, namely, from one to one and a half batman from one tree. In bad years, however, such as the present year, in which the trees have suffered from the winter frosts, a few batmans only were gathered from a tanap on which from fifty to sixty trees are planted. The dried apricots exported to Russia, go by the name of Uriuk. The market price for the first sort is, at the beginning of the season, eight tangas; it afterwards falls as low as four tangas; the second sort is sold at from sixteen to

seven tangas, and the third from ten to six tangas. The Uriuk is sold at first for fifteen tangas the batman, but at the close of the season, or shortly before the departure of the caravan, the price rises to one tilla.

CHAPTER XVII.

INDUSTRY OF BOKHARA—(*Continued.*)

Prune trees—Two species of prunes—Apple trees—Eight different sorts—Their names and descriptions—Time of ripening—Autumn apples brought from Khiva—Apples not in much request—Price of the various kinds—The murud—Two sorts of pears—Quinces, hardy—Great use of the cherry tree—cherries, acid, rare, and high priced—Almond trees—Not much cultivated—Almonds brought from Shehri-Sebz—The tree requires much water—Oil used as a medicine—Mulberry trees—Three sorts—Time of ripening—Mulberries made into syrup and wine—The silkworms—Education of—How hatched—Food given them—Trances of the worm—Bokhara silk of inferior quality—Sinjid fruit grown on the road-side—Two sorts of stones, how produced—The fruit here used as medicine—Imperfect horticulture of the Bokharians—Do not make sugar—General remarks—Facilities of commerce with Russia, in wine, &c.

The prune trees blossom at the same time with the peaches; after a fortnight, the blossom falls off and the fruit is formed. They require no particular soil, are watered in the same manner as the apricot trees, and ripen at the latter end of August or beginning of September. The actual crop is from four to five púds from one tree, seldom rising to one batman. From seventy to ninety prune trees are planted on one tanap; there are two species; the *siah* (black) and the *zerd* (yellow). They are dried as the apricots are, and the market price per batman for the dried

ones, is from two to one and a half tillas, while fresh prunes fetch from thirty-two to sixteen tangas.

Apple trees.—Bokhara has different sorts of apple trees :—

1.. The *Talkh-sib*, are large round apples.

2. The *Jaú-paziak* are small, yellow, sweet apples.

3. The *Hoji-khani*, are white apples, the size of a fist.

4. The *Riahsh*, either white or red apples.

5. The *Sibi-tursh*, are larger than the third sort, of a yellowish colour.

6. *Mealkh-túbi*, are as large as the preceding ones, but of a white colour.

7. The *Mushkin-sib*, are as large as a fist, of a yellowish colour, with an aromatic smell.

8. The *Sibi-surkh*, are not very large, and of a red colour.

The apple trees blossom ten days later than the apricot trees. The *Talkh-sib* and *Jaú* ripen in the beginning of May ; the *Hoji-khan* and *Sibi-tursh* at the end of the same month ; the *Mealkh-túbi* and *Mushkin-sib*, attain their maturity at the latter end of June and beginning of July.

Bokhara has no autumn apples, these being

brought from Khiva, late in the season, and in winter, in particular from Hesar-asp.

All the above-named sorts, with the exception of the fifth and the eighth, are grafted on the *talkh-sib*, and yield fruit the third year. The gardeners of Bokhara do not bestow much pains on the culture of apple trees, and plant them as it happens, along the banks of the canals, or in the unoccupied parts of the gardens. The crops are different according to the different species of apples: the third, fourth, and fifth, yield the most; namely, one and a half to two batman from one tree. The second sort, one to two púds, the remaining from two púds to half a batman.

The market price of apples is the following: one batman of *jaú-paziak* at first fetches twenty-four tangas, the price then lowers to twelve and ten. *Hoji-khani* are sold in the beginning at twenty tangas, later at fifteen and sixteen tangas the batman. The *Sibi-tursh*, from eight to ten tangas. The *Mushkin-sib* at eight and seven tangas the batman.

The *Murud* in Bokhara are of two sorts:—

1. The *Kandiak* bears a fruit similar to the pear, only smaller.

2. The *Kadú-múrúd* has large fruit.

Like the apple trees, they require no particular care, and thrive in any soil, with hardly any manure; the gardeners water them when they can, although they prosper better when the same method is applied to them which is observed with the apricots. The múrúd blossoms like the apple tree; the first sort ripens at the commencement of June, the second and third towards the end of the same month. The price per batman at the bazaar for the first sort, is from eight to six tangas; for the second, from sixteen to twenty; and for the third, from fourteen to eighteen.

The múrúd, however, is seldom cultivated in gardens; when grafted it becomes a pear tree; it is usually grafted on the kadiak, much in the same manner as the grafting of the vine.

Pears are of two sorts:—

1. The *Nashputí naghai*, of a reddish colour, ripen at the end of June.

2. The *Nashputí Shiramahi* ripen at the close of November, and may be had at Bokhara during the whole winter. From thirty to seventy trees of the one as well as the other sort, are planted on one tanap, and yield, in a good year, five to six púds per tree. The market price for the first

sort is sixteen and seventeen tangas per batman; for the second sort it is twenty-one tangas in the beginning, and later—thirty tangas.

Quinces, or the Aïva.—There are two sorts of quinces at Bokhara, differing only in size; they blossom at the same time as the apple tree; but the fruit remains on the bough till the beginning of November; they require no particular training, and every soil is good enough for them; they hardly want to be watered; from fifty to seventy trees may be planted on the surface of one tanap, and a tree in good condition will yield from four to five púds. Although the fruit is not eaten raw, still it is not less important in household economy; the seeds are administered in medicine; the pulp is used in soups; minced meat is baked with them; and lastly, boiled quinces are prescribed as good against humours. The market price in a bad year is one tilla per batman, the usual price being from ten to twelve tangas.

The Cherry tree is usually grown from the stone; it blossoms at the same time as the quinces, and ripens in the early part of May. The fruit is generally very acid, and therefore little used. The gardeners pay little attention to it, and hence the cause, perhaps, of its high price, which rises to

thirty-two tangas per batman on the Vasar; there are years, however, when it falls as low as sixteen and even fourteen tangas. The few that are dried are sold at one tanga the pound.

.The Almond tree is not much cultivated, and the greater part of the almonds are brought to the bazaar of Bokhara from Shehr-Sebz. It prefers a stony soil; and in the places where it is reared near Bokhara, it succeeds well, and attains the height of fourteen feet. In order that the crop may be abundant, it is necessary to water the almond plantations in June very frequently. The usual crop is two púds per tree, but in a good year the produce is from four to five púds. Very little oil is pressed from almonds, and that is sold only as medicine. The ordinary price at the bazaar is two and three tillas per batman, rarely falling so low as thirty-two tangas.

Among the fruit trees cultivated with great care, although not grown in orchards, we may notice the *Tút*, or mulberry tree, and the *Sinjid* or *Jigda*. The Túts are of two sorts:—

1. The *Donedar*, which is properly the Bokharian Tút; and

2. The *Túti Balkhi*, transplanted from Balkh. The grafting of the one on the other gives a third

sort called *Khaseki*, the fruit of which is sweeter and more savoury than that from the two former. The tút tree blossoms usually ten days after the vernal equinox; but the year we were at Bokhara it happened at the close of that month. The fruit of the tút is used in two ways—to make syrup and wine.

The former is procured in the following manner:—The mulberries are squeezed between the hands, and the extracted juice boiled until it acquires a sufficient consistency; wine is prepared in the same way as that of grapes, only it is much stronger. But the mulberry tree is principally used for feeding the silkworms with its leaves. The education of the worm by the Bokharians offers some peculiarities, and differs, in certain respects, from the mode used by Europeans. We believe, therefore, that it will not be superfluous, to say a few words on the subject. About ten days or a fortnight after the mulberry trees put forth their leaves, the eggs of the silkworms are removed from the place where they had been preserved during winter, and being wrapped in a cloth, are carried against the naked breast, or still oftener under the armpit. Three or five days are quite sufficient for the little

insect to be hatched. They are then placed in a vessel, and fed with the leaves gathered from the tút; after ten days, the worms according to the expression of the Bokharians, fall into their first sleep, or trance, *i. e.*, they take no nourishment three days running; repeating the same process every ten days, until the time it begins to spin the cocoon. When these are finished, the worm inside is destroyed, by exposing the cocoon to the heat of the sun. That done, the Bokharians proceed to reel off the silk threads.

It may be mentioned that the quality of the silk of Bokhara is much inferior to that of China, and even to the French and Lombard silks, as well in colour as in the softness of the thread.

Sinjid, or *Jigda*, is known in Russia from the fruit being brought over in small quantities by the Khivian caravan. Mr. Lehman, who has analysed the Jigda fruit of Khiva and Bokhara, is of opinion that they differ from each other. This tree, like the tút, is planted in the Khanat of Bokhara, on both sides of the high roads; for example, the roads leading to Bogoú-ed-din, Bustan, Adizibad, &c. It blossoms at the end of April, and the blossom remains till about the 10th of May; the fruits are gathered on the first days of September.

From 100 to 150 trees are planted on one tanap, and a good-conditioned tree will yield from two to three púds of fruit. Its stones are of two sorts, the *striped* and the *smooth*. The natives affirm, that the former are produced by trees springing from the seed; and the latter, by such as grow from sprigs. The transplanting of them is a very simple operation. A proper-sized branch is cut from the main tree, and stuck half an arshin deep into the ground, which is well saturated with water. A batman of the fruit is usually sold at the bazaar for a tilla; but the price sometimes rises up to twenty-four, and even thirty tangas. As medicine, it is used sometimes with effect, in cases of issues of blood. For this purpose, the fruit is boiled in water, and when cooled, the patient is made to drink it.

We have shown in the preceding pages, in respect to the horticulture of Bokhara, what sources of riches the soil and the climate have bestowed on the inhabitants of the Khanat; but we cannot but come to the conclusion, that they have very imperfectly turned to account the means which nature has placed at their disposal. Thus they buy from us sugar at a high rate, when the superabundance of the grape and the

mulberry is such, that they make syrup out of them. In like manner, their caravans transport chiefly raw cotton, and some cotton and silk stuffs, (which latter, by an unaccountable remissness of our own manufacturers, finds a market with us;) whereas the abundance of their grape, and the different varieties of it, would enable them to furnish the whole of Eastern Russia with wines, and the brandy of the grape. Bokhara lies nearly at an equal distance from the Russian marts, as our Trans-Caucasian provinces; but it has this immense advantage, that there is no high belt of mountains to intersect the passage, as that of the great chain of the Caucasus. Casks might easily be made of the many sorts of hard wood which are found there; and as the first caravans leave Bokhara, and cross the steppe before the great heats set in, there would be no impediment to the exportation of wine, supposing the Bokharians were only to manufacture light wines; the quality, however, of several species of grape in the Khanat is such, that wine might be produced equal in body to the strongest Madeira and Port, on which the heat of the desert could have no effect.

CHAPTER XVIII.

INDUSTRY OF BOKHARA—(*Continued.*)

Cultivation of vegetables—Use of the harrow—List of vegetables in use—Two sorts of melons—Ten different species of the first—List of them—Description of their qualities—Bigaï, or second kind of melons—Its different species—Mode of cultivation—Irrigation—Product of a field—Time of sowing—Ghúl, enemy of the melon—Zamucha, a common species of melon—Aromatic—Price of melons—Nine species of pumpkins in Bokhara—Enumeration of their qualities—Used to make water-pipes, snuff-boxes, and bottles—Mode of culture—Irrigation of fields—Price of pumpkins—Market price of other vegetables—Culture of cotton general—Sowing time—Pulling time—Little water required—The qualities of cotton—Oil from the cotton seed—Steady price of raw cotton—Tobacco—Plantations of Katta-Kaya, and Karshi—Ploughing the fields—Trodden into sacks—Lucerne—Scarcity of meadow-land—Numerous harvests.

The second branch of rural industry widely extended over the Khanat is the cultivation of vegetables. The gardens for the cultivation of vegetables are somewhat differently arranged here from what they are with us; in the first place, there are no beds, and the surface being levelled to facilitate irrigation, the earth is harrowed before the seeds are sown.

The vegetables in use at Bokhara are the following:—beet-root, carrots, radishes, cabbage, onions, cucumbers, peas, lentils, beans, melons,

water-melons, and pumpkins. It would be superfluous to describe how all these vegetables are cultivated, because, with the exception of the melon and the pumpkin, the mode of cultivation is similar to our own; whereas those just mentioned, owing to the diversity of their forms, and the variety of their species, deserve a particular notice. Bokhara possesses two sorts of melons; the early melons, called Pagai, and such as ripen later, or Bigaï. The former are of ten different species.

1. Kukcha, has a green smooth skin, with white spots on it, the pulp being likewise white and green.

2. Shirazi, has the skin striped with longitudinal wrinkles of a green and white colour.

3. Kashkari, has a very elongated form, the skin is smooth and yellowish, the pulp white.

4. Bigh-Zátí resembles the Kashkari in form, and is striped with green-coloured wrinkles, which become white on ripening.

5. Sheker-pore, in form similar to the foregoing, has a smooth skin, with white and green stripes running lengthways; the white stripes turn yellow as the fruit ripens.

6. Zagorai-Sefid, is perfectly spherical, and has

at least one foot in diameter; the skin, at first smooth, and of a whitish colour, becomes yellow when the fruit attains its maturity.

7. Zagorai-Siah, resembles the former, except that it is of a dark green colour, like the water-melon.

8. Buri Kalassi, has likewise a spherical form, but smaller in diameter than the former; the skin is smooth, of a light green, as is also the pulpy part.

9. Kara-Kiz, is similar to the Kukcha, only of a darker hue.

10. Bor-Ganaï, is of an oval form, with a smooth skin of a bright green, which turns into yellow on the fruit becoming ripe. The pulp is white.

The melons of the latter season, or Bigaï, are divided into six different species:—

1. Abinadab, is white, with a smooth surface.

2. Zer-mitani, a round melon, with a whitish green skin, sprinkled over with white specks.

3. Kara-Kútúr, has an oval form, with the extremities rounded off rather abruptly; the skin is green, striped longitudinally.

4. Charjuï, of an oval form, has a smooth skin, covered over with white and green stripes.

5. Kara-kíz, similar in form with the foregoing, has a yellowish, wrinkled skin.

6. Sheker-pore, resembles in taste and colour the Sheker-pore pagaï.

Much care is bestowed on the preparation of the soil for melons. It is ploughed over several times previous to its being employed; the soil is likewise well manured, nearly six hundred sacks of dung being necessary for one tanap; holes are then dug with a spade the breadth of a hand deep, and an arshin distant from each other. Three or four melon seeds are thrown into them, after which the holes are covered over, but no water is allowed them until the plant is sufficiently advanced in growth. Trenches are made in the ploughed field, by which water is introduced once every week. The crop is from 1000 to 2000 melons on one tanap in an ordinary year, but in a very productive year, the tanap yields from 4000 to 5000 melons.

The pagaï are sown ten days or a fortnight after the new year, and blossom in the latter end of April, the blossom continues during the whole month of May, and the fruit ripens at the end of June and beginning of July. The bigaï are sown later and ripen at the end of August.

No hurtful insects attack the melon, but there

is a plant, called *ghúl* by the natives, which grows close to the root and deprives it of part of its savour; such melons are reckoned unwholesome, as liable to produce fever. The common people are of opinion that this flower, as they call it, sucks the melon, and the bitter parts which are met with in an over-ripe melon are attributed to its hurtful influence. There is another species of melon called *Zamúcha*, which is not eaten, although it has a sweet taste. It is sown in May and in June, and the natives carry it about with them solely on account of its strong aromatic smell. The market price of the first sort is from sixteen down to five and four tangas per hundred; that of the second sort, from nine tangas to one tilla, and to twenty-four tangas. This last sort may be had nearly all the year round, until the next harvest, the last time we ate of it was in the month of April. There are nine species of pumpkins in Bokhara.

1. The *Alapuchak*, has an eliptical form, the skin is smooth, and streaked with yellow and black longitudinal stripes.

2. *Kaduizerd*, is a yellow oval pumpkin.

3. *Kaduï-sefid*, of a yellow-whitish colour, some are of an oval, others of a round form.

4. *Kaduï-urghenji,* has the form of a kalian or water-pipe, although not employed for that purpose, but for eating.

5. *Dastar-kadú,* or *kaduï-meshedi,* has nearly the form of a cylinder, with white and yellow longitudinal stripes.

6. *Chelim-kadú,* out of which kalians are made, of a yellowish colour.

7. *Sarahi,* has the form of a decanter with a long neck, of a yellow and dark yellow colour. On cleaning out the inside they are dried, and used as vessels for containing oil and vinegar.

8. *Nas-kadú,* are very small yellowish and white pumpkins, sometimes not above an inch in height; they are used for snuff-boxes, from which they derive their name.

9. *Chúp-kadú,* a large pumpkin having the form of a bottle with a small neck and broad bottom, are particularly used by the Turcomans for keeping water in them.

The pumpkins are sown at the same time as the pagaï melons, but gathered much later from the field, nearly in the beginning of August. There is no particular care required in the preparation of the soil, but a quantity of manure is necessary, as well as water; for they irrigate

from five to six times a week: 2000 to 3000 pumpkins are gathered from one tanap. The market price for them is very changeable. At the close of summer, 100 pumpkins cost two tangas; in autumn, from four to five tangas; in winter, 100 kadú-urghenji fetch one tilla; the dostar-kadú from twelve to thirteen tangas; the chelim-kadú from twelve to fifteen; and the chúp-kadú from twenty-five to thirty tangas.

Having already noticed that the other vegetables are cultivated in the same way as with us, we shall limit our observations to the market prices of several of them.

One hundred cucumbers . .	for	1	tangas.
Ten heads of cabbages . .	„	1	„
One batman of onions . .	„	4 & 6	„
Ditto ditto carrots . .	„	3 to 4	„
Ditto ditto radishes . .	„	3 & 4	„
Ditto ditto beet-root .	„	4	„
Ditto ditto peas . . .	„	17 & 18	„
Ditto ditto lentils . .	„	16 & 17	„

Before entering on the description of the state of agriculture, properly so called, in Bokhara, we shall give some account of three other branches of rural industry, namely, the culti-

vation of cotton, tobacco, and lucerne, which is carried on upon an extensive scale in the Khanat.

Cotton is raised by every one, and grows everywhere, as no particular soil is requisite for it. The seed is sown in spring, the plant blossoms in July, the pods are pulled towards the close of summer or beginning of autumn; and as they do not ripen at the same time, they are gathered at different intervals. Two batmans are usually culled at a time, and half a púd of seed is sufficient for one tanap, which yields a crop equal to twelve batmans. Fields under cotton do not require the same quantity of water which is necessary for the productions we have already mentioned, and if it prove a wet spring, the fields are not irrigated at all in summer; but, if otherwise, they are watered several times.

There are two qualities of cotton;—the *Gúzeï-sefid*, which is white and clean; and the *Gúzeï-mukka*, of a reddish colour. From the surplus of the seed after sowing, they extract oil, used in cookery. Raw cotton keeps up a steady price, which varies only a few tangas in the course of the winter, and mostly at the time when purchases are made for exporting it to Russia. The average price per batman is four tillas; one batman of

seed is sold at thirty-two and forty tangas; and its oil fetches twelve tangas per púd.

Tobacco is grown only in some parts of the Khanat, not every soil being fit for the culture of it. Saline soil is particularly bad for it. The chief plantations of tobacco are near the neighbourhood of Katta-Kurgan and Karshi; the latter is, however, preferred to the former.

The field destined for a tobacco plantation is ploughed up several times, and richly manured. Tobacco is sown in spring, and ripens in the beginning, the middle, or the end of September, according to the character of the past summer. After it is cut, the leaves are left on the ground for some time, to dry in the sun; they are then trod hard into woollen sacks, and so carried to market. This sort of tobacco is bought only by wholesale merchants, as it is not as yet fit for smoking; customers buy only such tobacco as has been kept some years, the price depending on the length of time it has been kept. It is usually preserved in bags from one to three years, and the average price per batman is four tillas.

Lucerne *(medicago sativa)* is rendered an indispensable article for home consumption by the scarcity of meadow-land in Bokhara. The fields

on which it is grown do not require any particular culture, nor any rich manure; it grows in thick clusters, and its value is more particularly enhanced from its attaining, in the course of the same season, three times to its full growth—nay, in good soil, they mow it four and five times during the summer. One tanap gives as much as 150 trusses at each harvest. Ten trusses of dry lucerne are sold for one tanga at the bazaar.

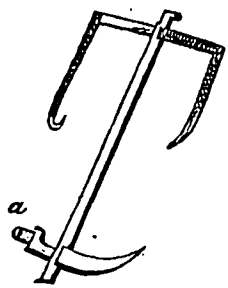
CHAPTER XIX.

INDUSTRY OF BOKHARA—*(Continued.)*

Agriculturists—Impediments to their labours—Mode of ploughing with oxen and cows—Share of cast-iron—Labouring at night in the fields—Manuring and irrigation simultaneous—Harrowing—How performed—Fallowing rarely resorted to—Tobacco exhausts the soil—Varying the seed—Four sorts of grain: wheat, rice, barley, millet—Jaúghar—Winter and spring wheat—Return—Price of wheat—Charge of millers—Peculiar species of rice—Reared only at Miankale—For what reason—Importance of Miankale—Exportation of rice—Two sorts of barley—Reaped when unripe for the horses—Return and price—Millet—Little grown in Bokhara—Utility of jaúghar—Chief nourishment of the poor—Why sown—What sort the best—Yield and price—Thinning the fields of jaúghar—Value of the various branches of rural industry—Mode adopted to arrive at the truth—Horticulture more profitable than agriculture—Private property how to be estimated at Bokhara—Gross and net amount of the return of landed property—Rate of profits—Census of population—Discussion on the proportion of the return to the population.

AGRICULTURE.—The soil of the Khanat of Bokhara being of a saline nature, throws great impediments in the way of the agriculturist, the more so as science lends no aid to experience, and that plan only is adopted which is justified by the success of many succeeding years. The farmer's chief care consists in well preparing the land. In order to attain this object, he begins by ploughing it lengthways and breadthways, yoking two oxen, and sometimes two cows, to his plough. The

share, usually of cast-iron, is fixed into a long pole attached to the yoke by means of ropes. The man, while ploughing, holds the handle of the share *(a)*, which serves to direct the oxen and regulate the furrows; steel shares are only used in preparing for corn ground which had previously been under gardening, and where roots are expected to be found, from the tenacity of which a cast-iron share might easily snap. Ploughing is performed very leisurely, and the farmers abstain from it during the heat of the day, beginning their work at midnight, and continuing until nine in the morning. During this interval, provided the oxen or cows be strong, a whole tanap may be ploughed up. In the daytime, manure is carried to the fields, and spread in small heaps at equal distances. Water is then let in, and remains a whole day; when it retires, attention is paid to such spots where the greatest efflorescence of salt is observable. They are dug up half, and sometimes three-quarters of an arshin deep, and filled with lime taken from the crumbling walls of old houses (klúg). The dung is then strewed about with a spade of a peculiar form, and the field



once more irrigated. The next day, when the water retires, the ground is harrowed over. The harrow consists of wooden thongs, to which two oxen or cows are yoked, and two men usually place themselves on the harrow, and ride first lengthways over the ploughed field; then breadthways; after which, according to the nature of the soil, they leave it alone, or add more manure. Owing to scarcity of land, they seldom leave their fields fallow, only such as possess 100 or more tanaps being able to do it. But fields on which tobacco has been grown must be left to rest, because that plant, more than any other, exhausts the soil.

The only relief the poorer landowners can afford to their fields is by varying the seed they sow. Bokhara has five sorts of grain: wheat, rice, barley, millet, and jaúghar.

There is winter and spring wheat; the former is usually sown in fields where cotton-wool has grown, in the beginning or middle of autumn, and ripens towards the end of May; the latter is sown in March, and gathered towards the middle or end of September, sometimes even later. Ten sír of seed are sown on one tanap, and yield from four to eight batmans, bearing the proportion of one to sixteen,

or one to thirty-two. Wheat is sold at the bazaar at sixteen tangas the batman when at the cheapest, and one tillar when dearest. Flour of wheat is sold at from sixteen to twenty-six tangas the batman. The millers take two tangas and two chareks' worth of flour for one batman of grain.

The rice of Bokhara differs from that cultivated in Europe and Persia, by the grain being smaller and not so white, but here, as elsewhere, the plant requires a rich soil and plenty of water; hence it is reared only, at least as far as my information goes, in Miankal, where the vicinity of the river, the low banks of the Zer-Affshan, and the richness of the soil afford better means for its cultivation.

The importance of this part of the Khanat may easily be understood when we consider that it not only supplies the whole population of Bokhara with rice, but grows it in such abundance that it forms an article of exportation to Russia, and more particularly to Meshed.

Barley in Bokhara is likewise of two sorts, the winter and the summer barley; the former is sown in August and September, seldom in October, for fear of the tender blade suffering from the frosts. Part of it is cut in May, before it ripens, and

given to the horses. They call it Jaú-tursh. The other sort is gathered at the close of summer and beginning of autumn; it is generally sown on fields where the Jaú-tursh had previously grown. Ten sír of the seed of the one, as well as of the other, are sown on one tanap, from which the crop, according to the season, amounts to from five to ten batmans. The market price is pretty steady, and only varies from eight to eight and a half tangas per batman.

Millet is sown in spring, and gathered late in autumn. It is little cultivated in Bokhará, although the crop repays the husbandman for his trouble, as may be judged from the fact, that from five sír of millet-seed committed to the earth, from four to twelve batmans are gathered, the market price per batman being from five to six tangas.

Jaúghar is one of the most useful productions of the Khanat, and, owing to its cheapness, and the nutritive farinaceous particles contained in it, forms the chief nourishment of the poor. It is sown at the latter end of April, to preserve it from being struck by the blight. Part of it is cut in June, and used for the cattle; but no flour is made of it. They call it the Semahi, (millet of three months' growth;) the other, called Chehar-mahi,

(of four months',) is husbanded in August; a third part is reaped in October, and bears the name of Shish-mahi, (of six months',) which is reckoned the best.

Five sír of Jaúghar is usually sown on a tanap, from which twenty batmans are reaped; the market price per batman is seven tangas. We may here observe that if the whole seed which is sown comes up, the field is thinned, in order to allow room for the remaining plants, which require frequent irrigation.

We shall wind up our review of this branch of rural industry, by determining the comparative advantages which the several branches procure to the inhabitants of the Khanat, making use, in our estimation, only of the figures which we have previously recognised, as approaching nearest to probability; as, for instance, 500 square miles of cultivated land, and 2,500,000 souls. For fear lest our calculations might appear exaggerated, we have moreover adopted, in the valuation of the profits of the land, the minimum of its production. Thus, when our information shows that a particular production yields from five to twenty batmans on one tanap, instead of taking the mean twelve and a half batmans, we

keep to the lowest figure, five. By these means the deductions we arrive at can in no way be exaggerated.

Comparing the produce of one tanap with the value of such produce, we arrive at the conclusion that the gross return from a tanap *under gardening*, exceeds seven-fold the return reaped from a tanap *under grain*, namely, in the following proportions:—

The gross return from a tanap under		
Pomegranate trees	18	tillas.
Fig trees	1	„
Peaches	28	„
Apricots	33	„
Prunes	20	„
Apple trees	30	„
Quinces	14	„
The gross return of one tanap on which Melons are sown, is	48	„
Pumpkins	38	„
Cotton	48	„

Hence the mean gross return from one tanap of land, under gardening, is equal to twenty-seven tillas.

Fields on which grain is sown, after the following combinations:—

One tanap on which wheat is sown, yields a gross revenue of	. .	72 tangas.
Rice	. .	120 „
Barley	. .	40 „
Millet	. .	20 „
Youghar	. .	40 „

Making the mean profit from one tanap on which wheat is sown, equal to four tillas.

This disparity of profit between horticulture and agriculture, explains the reason why, as we have observed above, it is easier to calculate private wealth in Bokhara, by the greater or lesser extent of orchards, than by any other means; because the great profits which are here derived from gardening are the causes that field works are only attended to from sheer necessity: and every one who has sufficient capital not to be intimidated by the increased price of grain in the market, prefers to turn his attention to gardening, rather than to till the ground.

In order to determine the per centage derived by landowners for the capital represented by their land, let us admit that half of the cultivated ground is occupied by gardens, and the other half destined to grain-fields, (a circumstance calculated to underrate the profits,) we find in round numbers that the gross return from gardening is

equal to 90,000,000 tillas, while the gross return from cultivated fields is only 13,000,000, making a total revenue from the cultivated land in the Khanat of Bokhara, equal to 103,000,000 tillas. Deducting the necessary expenses each tanap requires in manure, in digging channels for irrigation, in salaries for workmen, in supplying hands for clearing the principal channels, in paying the land-tax (hiraj), &c., which in round numbers may be three tillas per tanap, we shall have to deduct from the gross revenue the sum of 20,000,000 tillas. Consequently, the net land revenue will be reduced to 83,000,000 tillas. But as we know that the mean purchase value of a tanap of cultivated land in Bokhara is twenty tillas, the whole mass of capital represented by cultivated lands, will therefore be, 136,000,000 tillas. Considering the net revenue of the land in no other light than as interest derived from this capital, we find that funds embarked on the cultivation of land produce nearly 59 per cent., which is enormous. But our wonder will cease, when we come to consider, that this gives only thirty-three tillas per soul, and that they are in the hands of people who are obliged to furnish this class with indispensable

articles, such as leather, iron, etc., from foreign and distant countries. This high rate of prices will appear still less exaggerated, when we consider that it forms (if represented by our currency) less than one ruble, twenty kopecs copper (about one shilling)* for every soul per day.

This small dividend, apparently contradicting the enormous profits on capital, proceeds from the density of population, or more correctly speaking, from the paucity of arable land in proportion to the population.

An objection may be raised, that we have diminished considerably the dividends, by the fact that in that estimation of revenue, we speak only of the cultivated lands, whereas, in treating of the population, we embraced the whole extent of the Khanat.

To meet this objection we have to observe, in self-justification, that the erratic population of the Khanat does not predominate so much by its

* One ruble = 100 kopecs.
One silver ruble = 3.50 kopecs copper.
Ditto ditto = 3 shillings.
One shilling = 116⅔ kopecs copper.
Or, = 1 ruble 16⅔ ditto.

numerical importance, as by *unity of race*, and that were we to remove them from participating in the estimation we have made, the revenue would not be materially altered.

From the above, it becomes evident that the Khanat of Bokhara, in respect to the wealth of its inhabitants, can in no manner be compared with the Khanat of Khiva, which it far surpasses in that respect; and it is even probable that the inhabitants of the country we are describing, surpass in opulence all their neighbours, with the sole exception of Khokand, but without excepting Affghanistan, where wealth was concentrated in the hands of the rulers, while the subjects suffered the greatest poverty. In Bokhara, on the contrary, notwithstanding the unlimited power of the Amír, it is possible to meet many private individuals who may compete with him in wealth.

CHAPTER XX.

INDUSTRY OF BOKHARA—(*Continued.*)

Cattle—Important to agriculture—Breeds of horses—The Turkoman, Uzbek, and Khokand breeds—Inferior breeds of the Kirghiz and Kárâb Aïri—Cross-breeds—Wherein the difference consists—Description of the Argomak—Its beauties and defects—Cannot undertake long journeys—Uzbek horses—Their faults and good qualities—Khokand horses the strongest—Lading of a cart—Packhorses—Qualities of the Kárâb Aïri—Number of studs in the Khanat—Low price of horses—Asses—Their use—White donkeys—Rearing of camels—Their price—Horned cattle, miserable condition of—Bulls and cows—Why neglected—Used in agriculture—Buffaloes rare—Milk and butter—Price—Breed of sheep—Fatter than the Kirghiz—Great care taken of them—Extravagant value of meat, wool, skin—Felt—Fleece of the lambkins—price of sheep—Poultry—Eggs—Casual occupations—Hunting and fishing—Cheapness of fur—Trade in furs—Foxes and martens.

Cattle.—In treating of the modęs of cultivating the soil at Bokhara, it has been seen how the progress of agriculture depends essentially on the increase of cattle, and although this industry is but in its infant state here, still we cannot deny that some branches of it are carried on upon a great scale. Studs occupy the first place at Bokhara, which has several breeds of horses.

1. The Turkoman horse, or Argomak, chiefly in the western and southern parts of the Khanat.

2. The Uzbek horse, more especially in the north of Bokhara, and in Miankale; and, lastly,

3. The Khokand horse, in the neighbourhood of Samarkand, and to the east of it.

Independently of the above-mentioned three breeds, there are two more, which are, however, inferior to the former; these breeds are the following,—the Kirghiz horse, and the Kárább Aïri, the latter being a cross-breed from the Turkoman stallion and an Uzbek mare, and *vice versâ*.

All these breeds differ from each other by their coat, as well as by other qualities.

The Argomak is usually tall, well-shaped, with slender legs, and a swan-like neck, carrying its head proudly and with ease aloft.

But its great beauty, to my mind, consists in the peculiar lustre of its coat, which is especially observable in the bay coloured Argomaks. Their defects are, a narrow chest, and a scanty tail and mane, in addition to which, some have the defect of being saddle-backed. These defects incapacitate the Argomaks for undertaking long journeys, and it would be above all things unadvisable to make use of them in travelling over the steppes of the Kirghiz, because they are so much spoiled by the excessive care which is taken of them, that

they are almost incapable of finding food for themselves, not only in winter, but even in summer.

The Uzbek horses, which are smaller than the former, and inferior to them in point of external beauty, have, nevertheless, many redeeming qualities, of which the principal is their strength. Some of their defects arise in consequence of their being badly broken in by the Uzbeks. With these horses, the pace is neither a walk nor a proper trot, but what our Kosaks term a *grana*, or short trot.*

The second defect is that the Uzbeks never geld their horses, which renders it impossible to picket them together, but each horse is obliged to be attached to a separate stake; a circumstance which, although trivial at first sight, is one of the reasons why the Uzbek camps take so much room, and are therefore more exposed to sudden attacks.

The strongest race of horses we have mentioned is undoubtedly that of Khokand; hence they are usually employed by carriers for transporting goods from one place to another.

Five batmans is the usual weight of a loaded cart, although they increase the weight sometimes

* Does not the author mean, perhaps, the *amble*, a pace in great esteem in the East?—(*Translator.*)

to seven and eight batmans from Bokhara to Samarkand. The power of these horses becomes still more apparent when they are used as pack-horses. I myself have seen a horse loaded with two large tents, some kettles flung over the back, and a man sitting astride. It accompanied me in this fashion the whole way from Samarkand to Karshi, and from thence to Bokhara.

The *karab-aïri* is a very handsome race of horses, in size equal to the Uzbek horse, but in the shape of the head and legs resembling the Argomak. They are reckoned good racing-horses in Bokhara, but as they are trained for the game of kukbari, in which, as we have already described, after running a certain distance, the riders rest, these horses cannot hold out a protracted race, especially as they exhaust their strength from the very outset.

We have no sufficient data to go by in determining the number of the studs in the Khanat of Bokhara; we can only say that the price of horses is exceedingly low. A good horse of the three last mentioned breeds can be purchased at from five to fifteen tillas. The Argomaks are reckoned the dearest, but even the best of them do not fetch more than 100 tillas, while the ave-

rage price of a good Argomak varies from fifty to seventy tillas.

The second branch of the breed of cattle is that of asses. These animals are spread all over the country, and are not only used for mounting by those who have not the means of keeping a horse, but are employed in transporting commodities from the villages into towns and market-places, such as milk, fruit, greens, linen, etc. In the northern parts of the Khanat we met herds of asses belonging to Bokharian dealers, who, after rearing them in those places, sent them for sale to the different bazaars of the Khanat. Their price varies from two to eight tillas, in proportion to their colour and strength. White donkeys are much in repute, and fetch more than the rest.

The rearing of camels is chiefly in the hands of the wandering tribes, particularly the Turkomans, to whom that occupation furnishes the only means of subsistence. The sale price of a camel averages between five and ten tillas.

The horned cattle of Bokhara are in a very miserable condition. Bulls and cows are meagre, and of small stature; and at first sight it is difficult to suppose that they can belong to the same species as ours. We must not, however,

be surprised at the neglect exhibited with respect to the amelioration of the breed, when we consider that their meat is far inferior to that of mutton. But however puny they may be, they suffice for the labour the cultivator requires of them, in tilling the scanty patches of land he possesses. The bazaar price for bulls and cows varies from two to five tillas. There are few buffaloes in the Khanat; during my eight months' stay in Bokhara, I only chanced to see one, although we heard, that in the district of Samarkand their breed is more attended to, as there they use buffaloes for field works.

Milk and butter are of very inferior quality, nor are those articles at all the cheaper for it. A mincha of milk costs at the bazaar three puli; and five sir of butter one tilla. The breed of sheep is chiefly attended to by the Arabs. The race is the same with the Kirghiz sheep, but rather fatter; and the great care which is taken of them must be attributed to the profits this branch of trade affords. There is nothing in the sheep which is not turned to account by its owner. The mutton is sold, the wool and skin are used for clothing and felt, &c. The fleece of the lambkins fetches a higher price the younger they

are, and are made into pustins, which form a considerable article of export trade with Russia, but more especially with Persia.

The market price of a sheep is ten or twelve tangas; a púd of mutton is sold at eight tangas; a batman of white wool costs twelve tillas; the black, ten; a coat of sheepskin, or tullup, is sold at twelve and fifteen tangas; of a lamb, the price rises to three tillas. The grey pustins cost four and a half tillas; the black, three tillas; the price of the latter is what they fetch in spring; in summer and winter it is double the price.

Poultry is little attended to in Bokhara, except only in the vicinity of large towns. Fowls are of two sorts, the large and the small: ten of the former may be had at fifteen tangas, on the bazaar; of the latter, at ten tangas: 100 eggs are sold at two and a half tangas; the number of the tame ducks, which are of the same species as ours, is very inconsiderable; perhaps from the circumstance of there being a great quantity of wild ducks, which fetch from six to ten tangas at the bazaar.

All other branches of rural industry are either unknown in Bokhara, or else are not attended to as a regular business, but are only casual—such

as sporting and fishing, to which the inhabitants on the banks of the Amú-Dariya give themselves up. They shoot tigers, leopards, pheasants; —catch the sturgeon, and sell the produce of their sport either at Chehar-jú, or take advantage of the cold weather to bring it to Bokhara. But judging by the cheapness of the above enumerated articles, one may conclude that they do not reap any great profit. At Bokhara, for instance, a large sturgeon does not fetch more than two tangas, and five pheasants are sold at from one tanga and a half to one tanga and three quarters.

The trade in furs is not much better, and is carried on in the northern parts of the Khanat, by the Kirghiz and Karakalpaks, who hunt chiefly foxes and martens, of which five, five and a half, and six furs go to a tilla, of the latter three and four furs to a tilla. There is no sale for the skins of tigers and leopards, as they are not in request, and no use is made of them.

CHAPTER XXI.

COMMERCE OF BOKHARA.

Second in importance to rural industry—Number of fairs and marts—Central marts, Bokhara, Samarkand, and Karshi—Number of shops—Poorly supplied with stock—Home trade insignificant—Difficult to obtain an adequate idea of—Absence of proper means of communication—Road between Bokhara and Samarkand—Its inconveniences—Why made narrow in parts—Dangerous bridge—Indifference of Government—Muddy tracts—Instance of the difficulty of transporting merchandise—Fairs—Why Bokhara is accounted a commercial city—Bokhara a central point—For what reasons the caravans from the south concentrate there—Wholesale dealings—Duties of government with respect to commerce—Free trade—Administration of justice to merchants—Commercial relations of the Khanat with Russia—Caravans to Orenburg and Siberia—The Khirghizes transport the goods—Crossing the ice—Caravan to Troïtsk—Slow movements of the spring caravans to Orenburg—Third caravan—Divides into two parties.

THE commercial transactions of the Khanat occupy, undoubtedly, the second place after rural industry, and are founded mainly on the latter, because the profits arising from mechanical pursuits are so insignificant that they can hardly deserve notice. The trade of the interior will appear sufficiently extensive when we look at the number of fairs or marts that are held in the various parts of the country; notwithstanding which, however, the capital in circulation is very

insignificant. The central points for commerce are chiefly Bokhara, Samarkand, and Karshi, in which the prices of merchandise and the metallic currency are fixed.

The great number of shops that one meets with in these towns, would, at first sight, give a very favourable idea of the commercial activity of the country; but entering any one of them you are at a loss to understand with what stock the shopkeeper is to trade, because, with the exception of a few Russian goods (we speak of the generality of the shops) one seldom finds any article of value.

The home trade yields but trifling profit to those engaged in it, and if they persevere in it, it is more through habit or on account of the scarcity of land, than from any other reason. To give an adequate idea of the internal trade, in figures, is a difficult task even in civilised states, where the different trades submit their accounts to government; how much less tangible does it become in Bokhara, where no one takes notice of it. But not to leave the subject completely in the dark, we shall endeavour to give, at least, an outline of it.

The first conditions indispensable to the pros-

perity of internal trade is, that there shall exist facilities of communication between the different marts of a country, because this not only affords to the merchants the means of exchanging their commodities, but gives also to the purchasers many signal conveniences. These essential conditions do not exist in Bokhara.

The roads in the Khanat, generally speaking, are bad, and although the communication between the capital and Samarkand be somewhat better than it is in other parts, still the road is far from being good. The chief inconveniences of it consist in the following:

First. The excessive narrowness of the way in the cultivated parts that are met with, although to be economical of space is very excusable, as every inch of soil near the banks of the river is precious.

Second, The bad state of the bridges, of which several are so much out of repair, that the carriers prefer fording the canals, rather than exposing themselves by crossing them; and lastly, the total indifference of government to the care and amelioration of the roads. Thus, for instance, on the way to Samarkand, but especially on that to Karshí, the road in

some parts leads over a clayey soil, wet at the close of autumn, and in spring becomes so miry, that not only camels are prevented from passing it, but even horsemen are obliged to go over the ground with great caution. This circumstance is an immense drawback to the merchants, and prevents them from bringing their goods in time for the market. Thus, for instance, our countryman, the agent of the commercial house of Pichughin, required a whole fortnight to transport his merchandise from Kagatan to Bokhara, without sparing his camels, although the distance is no more than seventy versts (forty-six miles). The second proof that the trade of Bokhara is still in its infancy is, that it is carried on through the medium of fairs, on certain fixed days, which shows how limited the means of the traders are, and how insignificant are the demands made by the consumers who are satisfied with a trade open to them only twice or three times in the course of the week.

If the aid given by internal industry to the export trade be so insignificant, the question naturally arises, how does it then happen that Bokhara bears the reputation of being a commercial city? Why do all the Asiatic caravans

concentrate themselves there? And what becomes of the mass of merchandise brought thither yearly, on 12,000 and 15,000 loaded camels?

The geographical position of the town of Bokhara and of the Khanat may serve as a reply to these questions; it is the central point of all the commercial routes between Eastern and Western Asia, and through which the chief products of that part of the world are sent to Europe.

Bokhara is also a fit place of depôt for all the states lying south of it, before they transport their merchandise in a northern direction; because nearly from its very gates commence the steppes, which extend to the Russian frontier. Viewing Bokhara in this light, we can easily account for the concentration there of all the caravans.

The imported commodities are not sold here in retail, but are bought up wholesale to satisfy the wants of distant consumers scattered north, west, south, and east.

Although here, as well as in other Mussulman countries, Government is somewhat restricted by the prescriptions of the Kúran, still, as it derives

great advantages from merchants, it pays some attention to commerce. It establishes custom-houses, builds karavanserais, constructs cisterns —or, more correctly speaking, formerly used to construct cisterns—along such caravan roads as are insufficiently supplied with water; but to this alone is limited all its solicitude. There are no privileges in favour of merchants of one nation to the prejudice of another, nor is there any attention paid as to whether the import or export of any article of commerce be profitable or not; every one is left to decide according to his own judgment. But, also, when the native merchants complain of wrongs to which they are sometimes exposed abroad, the usual reply of Government is, "Wherever you find that your trade does not answer your expectations, don't go there." There are no particular enactments respecting commerce. Mussulmans pay $2\frac{1}{2}$ per cent., or one in forty; and all who are not Mussulmans pay 5 per cent.

In the administration of justice, foreign Mussulman traders are treated on the same footing as the subjects of the Amír, and are amenable to the same law; such as are not Mussulmans are exposed to his arbitrary will. This is nearly all that can be said in general about the trade of the

Khanat, and we may conclude our observations with an account of the commercial relations existing between Bokhara and the neighbouring states.

1. *Trade with Russia.* This trade, as well on account of its antiquity as of its importance to Bokhara, deserves to occupy the first place. It is carried on by means of caravans, which arrive in the course of the summer at three different points of the Government of Orenburg, and at one along the Siberian line. The first caravan takes its departure soon after the vernal equinox, sometimes even before. The Kirghizes, who are hired to transport the goods, may be said to encamp with their merchandise on the whole extent of the steppe, previously appointing a time for meeting the merchants on the banks of the Sir-Dariya, so as to be able to cross over the ice without requiring the help of the Khivians.

This caravan always proceeds to Troïtsk.

The second caravan, which leaves Bokhara a month later, remains the longest on the road, for, as the camels are very lean in spring, the Kirghizes, to arrive on the Sir, perform short stages, take repose at pastures rich in verdure, visit the aúls of their friends, listen to the news of the day and retail their own. They rarely

arrive on the banks of the Sir-Dariya before the middle of May; in consequence of which, the merchants who belong to the party, leave Bokhara much later than their loaded camels, and form a part of the caravan, with which they proceed to the Sir.

This caravan goes straight to Orenburg, although some of the carriers, after crossing the desert of Kara-kúm, separate and direct their course towards Orsk.

The third and most important caravan of the three, leaves Bokhara about the middle, and even so late as the latter end of May, and proceeds straight for the Russian frontier, with sufficient expedition, namely in forty-five or fifty days. Until they come to the Sir-Dariya they keep together in a compact mass, but on crossing it the caravan is split into two parts, the carriers of Jejalbaïli, who encamp on the river Ori and the neighbourhood of Orsk, direct their course straight to that fort by Turgaï; whilst those of Chiklin and Tamin turn at first to the north-east extremity of the Aral Sea, then pursue their way across the central part of the Mugajar mountains to the sources of the Ilek, and arrive at the fore-posts of the line of Novo-Iletsk.

CHAPTER XXII.

COMMERCE OF BOKHARA—(*Continued.*)

Caravans from Russia to Bokhara—Iron ware from Orenburg—Fair of Nijni Novgorod—Tatar caravan from Orsk—Crossing the steppes—Mode of march of the caravan—Great profits accruing—Why the services of the Kirghiz are to be had at a cheap rate—Take this opportunity of going on pilgrimage, and to obtain presents for their wives and daughters—Character of the carriers—General honesty—Trifling deception—Articles of export from Bokhara—Great trade in cotton—This branch on the increase—Raw cotton cheapest in autumn—Competition between the producers—More costly articles—Imports of Bokhara—Wants of Central Asia—Russian commerce with Bokhara—Cheapness not a *sine quâ non*—Taste of the Asiatics—Russian muslins why preferred to those of Glasgow—Checked turbans—Advice to manufacturers for Eastern markets—Desirable to send small loaves of sugar—Trade with Khokand—5,000 camels employed in the Russian trade—Load of a camel—Increase of Russian exports—Solicitude of the Imperial Government to promote commerce with Central Asia.

THE departure of the caravans from Russia takes place from the middle of September to the middle of November.

The caravan of Troïtsk takes the lead, partly because it carries iron ware, purchased in the Government of Orenburg; and its departure is, therefore, not influenced by the fair at Nijni-Novgorod, which keeps back the other merchants;

and partly with the object of arriving at Bokhara before those merchants, who having made their purchases at Nijni are enabled to sell their goods at a cheaper rate. About the same time, small caravans, formed chiefly of native Tatars, leave Orsk. The great caravan leaves it at the same time as that of Orenburg, namely in the first half of November; and while they cross our steppes, they keep asunder, otherwise the scarcity of fuel would be severely felt; but on entering the steppes, on which the saksáúl grows in abundance, the caravans join and proceed together by slow marches. The Kirghiz carriers, under pretext of changing those camels that are weak, for others that are in better condition, take the merchants into their aúls, and compel them to be their guests, for whole weeks together.

This mode of carrying on commerce cannot be very convenient; nevertheless the profits arising from it are so manifest, that the parties embarked in it will risk anything, provided they continue to reap benefit from it. Even the Kirghiz themselves, who obtain but a trifling remuneration, readily offer their camels for the

transport of goods, as it affords them the opportunity of satisfying their chief propensity, that of constantly changing their place of abode, getting paid for it besides into the bargain. They are enabled, moreover, on their return from Bokhara, to adorn their heads with some dirty turban or other, and twist round their waist an interminable sash. Accoutred in this guise, they brag to their acquaintances in the different aúls, that they have performed a pilgrimage to the shrine of Bogoú-ed-din. They are also put in a condition to bring some trifling presents to their wives and daughters, such as *khalats*, exhibiting all the variegated colours of the rainbow.

Although an implicit confidence ought not to be placed in these carriers by the merchants, who confide to their care the transport of their goods between Russia and Bokhara, still, with the exception of some petty swindling transactions, such as filling the bales of cotton with a few buckets of the Ural water, to supply the deficiency in the weight of cotton, abstracted by them, the merchants are, on the whole, satisfied with them.

The chief articles imported to us, are, cotton,

dry fruit, rice, raw and dyed silks, indigo, dyed and white báz, silk khalats, half of silk and half of cotton, small caps, known on the Orenburg line by the name of *tubèti*, silk sashes, turquoises, shawls and furs.

But of all the above imported articles, raw cotton occupies the chief place, and by its quantity ought to form the criterion of our trade with Bokhara, because the demand for other commodities, especially manufactured productions, is exposed to great fluctuations, whereas the demand for cotton, considering the daily extension this branch of manufactural industry acquires in our eastern Russian provinces, will and does increase. Prices in the cotton market are most favourable to the purchaser in autumn, because soon after the harvest of cotton is in, there exists a great competition among the sellers. It would be well, therefore, if our merchants were to make their arrangements, so as to send their agents with the caravans that leave Troïtsk, in order to arrive in time for the low prices of cotton.

The same observation holds good for other raw products of the Khanat. With reference

to more costly articles, as they are by the very circumstance of their high price in the hands of more wealthy people, who do not stand in need of their immediate sale, no reduction in price can be expected by an earlier arrival at Bokhara.

In exchange for the articles we have enumerated, our merchants furnish Central Asia, chiefly through the medium of Bokharians themselves, with chintz, calicoes, muslins, some silk stuffs, broad cloth, brocades, &c. The raw materials are, hides, and some metallic productions, such as iron and cast iron.

We have observed elsewhere that our products meet with a very favourable sale in the Khanat of Bokhara, and it will depend on our manufacturers and traders to keep up that superiority. It would be difficult to point out to what particular sort of commodities they ought chiefly to turn their attention, for all the above-mentioned productions find an advantageous market. But what they should avoid most assiduously, is not to be over-anxious about the cheapness of their merchandise, to the detriment of the solidity of its texture and colours; for although

the low price of a merchandise may in the beginning attract a greater number of purchasers, its want of durability will not fail, in the long run, to cool their ardour.

Manufacturers who work chiefly for the markets of Central Asia must also study more diligently the prevailing taste of the Asiatics. Thus, for instance, muslin turbans with gold borders at both ends, as they are manufactured with us, are more sought after than muslins brought from other quarters. The muslins of Glasgow, for example, which have birds represented on them, cannot be used by Mussulmans in making their namaz, for they represent the figure of a living creature. It was a lucky idea on the part of our Moscow manufacturers, who sent out last year checked turbans; for they not only pleased the Tajiks and the Uzbeks, but the Affghans also. Their quick sale shows how advantageous it is to study variety in saleable articles, suited to the wants and caprices of one's customers. We have another instance of the truth of this assertion, and that is, in sending sugar in small loaves, instead of large ones. Asiatics are in the habit of making presents to their friends

in sugar, and as it would be reckoned uncivil to send pieces cut from a large loaf of sugar, they would have either to abstain from making such presents on account of the expense, or put themselves to the inconvenience of laying out a considerable sum of money.

In the description of the trade between Russia and Bokhara, we touched only slightly on the caravans following the Siberian line to Petropavlovsk, or Kizil-Jar, as it is called, because that subject is connected with the Khokand trade; for all the Bokharian merchants who visit Russia by that route, bring goods, chiefly the produce of Khokand, which they buy up at Tashkand, Khokand, Turkestán, &c., with the money realized on their goods brought from Bokhara.

In order to give an idea of the extent of the trade of Bokhara with Russia, we may observe that from 5,000 to 6,000 camels are yearly employed for the transport of merchandise.* The mean estimate of a camel-load is sixty ducats; consequently, on a rough calculation, the amount of the import trade is between 3,500,000 and 4,000,000. In respect to our exports, we shall

* A camel can carry from 18 to 20 puds, and 1 pud is equal to 40 Russian pounds, or 36lbs. English.

observe that they increase yearly, as may be seen from the following table :—

		roubles assig.	kopecks.
In 1828 the exports amounted to		1,180,600	0
„ 1829	„	1,463,444	10
„ 1830	„	1,834,571	66
„ 1831	„	1,803,414	95
„ 1832	„	1,056,463	0
„ 1837	„	1,849,708	65
„ 1838	„	2,513,912	0
„ 1839	„	2,896,329	0
„ 1840	„	3,283,654	25

No doubts can be entertained but that this trade will increase and repay the solicitude exhibited by Government to develope our commercial intercourse with Central Asia.

CHAPTER XXIII.

COMMERCE OF BOKHARA—(*Continued.*)

Trade with Khiva—Interrupted in summer by the musquitoes of the Sir-Dariya—Khiva apples and raw bullocks' hide—Transit to Bokhara of Russian goods—Advantage of the Khivans in the trade in ironware—They do not buy at Nijni Novgorod—This branch of trade on the whole insignificant—Trade with Meshed—Winter caravan—Pustins cheap in spring—Articles of importation—English manufactures—Persian shawls—Exports—Trade with Cabul—Herat and Cashmere—Why treated together—Road in winter between Bokhara and Samarkand choked by the snow—Kasids—Caravans arrive in summer—Goods from Kashmere—Transit through Bokhara and Russia—English manufactures come by this route—Indigo from Cabul—Articles of the Indian trade—Kinkabs, &c—Number of camels employed—Camels only lately substituted for horses—Silks, &c., from Bokhara—Russian merchandise and gold—Trade with Khokand, Tashkand, Kashgar, and Yarkand—Two caravans from Khokand—Tea brought by this route from China—Russian iron and steel—Articles of export on this line of trade—Amount of capital embarked in commerce unknown—Table of prices.

MERCANTILE communications between Bokhara and Khiva generally take place at the close of autumn and in winter. This is occasioned partly by the annoyance felt by the caravans in summer, at the passage of the Sir-Dariya, from the swarms of musquitoes, which infest its banks overgrown

with reeds,* and partly from the nature of the trade itself.

The two principal articles of trade of Khivan produce, are apples and raw bullocks' hides. But as these evidently could not suffice to uphold this trade, its chief support consists in the transit to Bokhara of Russian goods, of which there is always an available surplus in the markets of Khiva.

The advantage the traders of Khiva have over those of Bokhara is, that as the former chiefly buy up iron and cast-iron ware at Orenburg, they are enabled to finish their transactions sooner than the latter, and can bring their merchandise to Bokhara before the others.

They lose nothing by not attending at the fair of Nijni, because they can purchase iron and cast-iron much cheaper at Orenburg, than at Nijni, which saves them the necessity of raising the price on their merchandise, which they would otherwise be compelled to do, to cover the carriage expenses. On the whole, however, the

* This explains the passage in the Zend text, of the scourge of Ahriman, consisting in swarms of musquitoes, which infested Sogd, (the Sogdiana of the Greeks,) probably the locality in question.—(*Translator.*)

trade with Khiva is insignificant, and the number of camels employed for transporting goods, varies from 1000 to 1500.

From Meshed there are generally three, but sometimes, though very rarely, four caravans annually. The winter caravan is the most considerable, because in the beginning of spring the pustins of the lambkins sell cheapest at Bokhara, and the Persians take advantage of it to strike good bargains, as there is a constant demand for this article throughout the whole extent of Persia.

The articles of importation consist of cotton and silk stuffs from the Persian looms, such as shawls,* termanama ; † also of English chintzes, calico, and muslin. Persian carpets, or as they are called there, carpets of Meshed, Turkomania and Khorasan ; turquoises, of which the greater part goes to Russia, and is therefore brought clandestinely to Bokhara. The number of shawls is inconsiderable, and they are of Persian manufacture : they are used as sashes.

The chief exports are, pustins or lambskins, cotton, and rice. Few of the manufactured

* Chiefly from Kerman, &c.—(*Translator.*)

† Silk stuffs of Yezd.—(*Translator.*)

articles of the Khanat are exported, as they would find no market in Persia.

4. *Trade with Cabul, Herat, and Cashmír.*—We speak simultaneously of these three places, as well on account of the similarity of the products brought from thence, as on account of their caravans arriving at the same time.

In winter, all intercourse between Bokhara and Cabúl is closed, because of the deep snow which chokes up the roads over the mountains. Thus the first intelligence the merchants of Cabúl send to their countrymen at Bokhara, does not reach them before the end of February, and is brought by Kasids, who go on foot from Cabúl to Balkh, from the impossibility of travelling through the country in any other way; but from Balkh to Bokhara they go on horseback. Caravans rarely venture to set out before the middle of spring, and as they advance very leisurely, they seldom arrive at Bokhara before the close of the first or beginning of the second month of summer, whereas the last caravan does not reach Bokhara before the end of summer or beginning of autumn. Goods are also brought in small quantities from Herat and Cashmír, consisting chiefly of shawls to tie round the loins.

It is by the same channel that the Bokhara merchants bring Cashmír shawls to Russia. Independently of these some English manufactures penetrate through Cabúl to Bokhara, although of inferior quality and in smaller quantity than from Meshed.

The chief article of exportation from Cabúl consists in indigo, which is much used in Bokhara, and even exported to Russia. Bokhara receives through this channel all the articles of the Indian trade, which supplies the Khanat with dyes, drugs, and the produce of the Indian looms; such as kinkabs and muslins; the latter especially find a very profitable market, being worn by the men as well as by the women.

This trade employs from 3,000 to 3,500 camels; and it is a curious fact, that it was not more than fifteen or twenty years ago, that they introduced the use of camels for carrying merchandize from Cabúl. Formerly, the road was reckoned impracticable for them, and the goods were transported on horses. The hire of a loaded horse, (which does not carry above eight púds weight,) is six tillas from Bokhara to Cabúl, and ten to twelve tillas from Cabúl to Bokhara.

The fashions which prevailed in Europe at the

commencement of this century, could support this trade; but since the decrease in the demand for such articles, the trade would inevitably have been annihilated, had not the camels replaced horses.

Bokhara exports to the above-named places, silks in small quantities, cottons, and pùstins. But the chief articles of exportation consist in Russian merchandize and gold.

5. *Trade with Khokand, Tashkand, Kashgar, and Yarkand.*—A brisk trade is kept up between Bokhara and the above-named places. Two great caravans arrive from Khokand, one at the beginning of summer, and the other at the close of autumn, and consist chiefly of Chinese products.

As to the trade of Khokand and Tashkand, it is carried on the whole year round. The articles imported by this road to Bokhara are tea, porcelain cups, some few silk stuffs from Khokand and China, and a considerable supply of Russian iron, with cast-iron and steel manufactures. These latter are brought mostly by way of Tashkand, the vicinity of which place to our Siberian line affords the merchants the means of supplying the market of Bokhara with these articles with less loss of time. Thus the greater part of the iron, cast-iron, and steel, which comes to Hissar,

Badakshan, Khúlm, and Maimaneh, are chiefly purchased from the merchants of Tashkand and Khiva.

The articles of export consist in dyes and cotton.

We regret that we have no more than these few remarks to offer on the commerce of the Khanat of Bokhara; and in the absence of positive data, we abstain from mentioning what the amount of capital may be, which is embarked in this branch of industry. Neither can we say anything satisfactory on the profits which accrue on that capital.

The market prices on goods sold at Bokhara are:—

1 batman of cotton twist from Samarkand	16	tillas
Ditto ditto from Miankale	13	,,
Ditto ditto from Mejeumku	11½	,,
Ditto ditto from Jandar	20	,,
Ditto raw cotton	8¼	,,
Ditto grey Arab pustin	4½	tangas
Ditto black ditto	3	,,
Printed cotton of Bokhara, per 100 pieces	23	tillas
Ditto middle sort	from 18 to 20	,,
Kirghiz printed cottons	,, 10 to 11	,,

Burmet printed cottons, blue and white, 12 and 13 pieces . . 1 tilla
Khalats padshaï . . 1 tilla 7 tangas
Piece of padshaï . . . 1 „ 5 „
Piece of bikasab . . 1 „ 4 „
Cotton khalats of Khīva from 1 to 2½ tillas
A púd of indigo . . . 6½ „
A case of tea weighing 4 púds from 30 to 21 „
Alacha . . . from 10 to 4 tangas
Bez . . . . . 3 „
Russian chintz from 47 to 45 arshins in the piece . . . . 2 tillas
English chintz from 35 to 36 arshins in the piece . . from 2¼ to 3 „
Calico per piece . . . 1 tilla 15
Piece of linen . . . . 2 tillas
Cotton handkerchiefs, from 1 tilla to 10 tangas
Sugar . . . 1 púd 3 tillas
Canister of green tea (pearl) weighing 10 pounds . . from 8 to 5 „
1 púd of white wax . . 4½ „
Ditto yellow ditto . . . . 3½ „
Raw silk, 10 pounds . 7 and 8 „
Silk . . . from 10 to 12 „
Camels' hair (wool) 1 púd . . 14 tangas
1 batman of white sheep's wool . 12 tillas
10 pieces of Kazan morocco or russia leather . . . 6 and 6½ „
Ditto of Tobolsk . . 6 and 5 „

10 pieces of Arzamas .	7½ and 6 tillas
Ditto of Kúngursk . .	7 and 8 „
Ditto of black Kazán leather	8 and 5 „
1 piece of Kinkab .	from 3 to 20 „
India muslin	1½ „
Broad cloth . .	from 6½ to 6 „
5 arshins of silk stuff . .	1 „
Russian brocade, 4 arshins . .	1 „
Shawls a pair .	from 100 to 200 „
Ditto ditto .	90 to 22 „
European velvet, 1 arshin .	1 „
1 arshin silk velvet of Bokhara .	12 tangas
Ditto cotton velvet of Bokhara	from 6 to 4 „
14 arshins of plush . . .	1 tilla
An ounce of gold . . .	19 tangas
Ditto of silver . .	1 tanga 19 púl
Iron in rods, 1 batman . .	5 tillas
Iron in bars	5 „
1 batman of copper .	from 20 to 22 „
1 púd of lead	20 tangas
1 púd of tin . . .	2½ tillas
1 púd of quicksilver . . .	10 „
1 batman of ditto . . .	1 „
Ditto of salt	4 tangas
Boots . . .	from 6 to 10 „
Kaúsh and miasi . .	from 13 to 15 „
Linen	4 „
A ready-made cloth Chekmen or upper dress	2 tillas
Ditto cotton Khalat .	from 5 to 10 tangas

CHAPTER XXIV.

ADMINISTRATION OF BOKHARA.

Amír, the chief—Right of life and death—Limits of his power—Chiefs appointed by him—Justice, how administered by them—Weekly reports—Sent in on Friday—Subordination of officers—Raising an army—Military rolls—Equipment of troops—Loss of arms how supplied—Vacancies by death how supplied—Number of troops in the Khanat—Equipment of a soldier—Few regular infantry—Collection of hiraj—Duty of governors—Check upon the chiefs of towns—Classes into which society is divided—The Seyids and the Khoji—Genealogies, written and unwritten—The Rúhdar—The Shakird-pishe—Uzbeks and Tajiks—The Mullahs—The Sipahi and Fúkara—Letters patent—Of three kinds—Fees—List of ten marks of distinction—Common soldiers—Body-guards—Various military distinctions—Privileges of the class Rúhdar—Atalík the highest rank.

The chief of the Khanat is the Amír. The right of life and death is his inalienable prerogative. He disposes at his pleasure of the towns, villages, and population of the Khanat, being only limited by the Mussulman canonical law, *i. e.*, by the Kúran, the Tefsír and the Hadís, adopted by the Sunnites. Such towns as are too far distant from Bokhara, and cannot, therefore, form part of its tumen, have chiefs, appointed by him, and invested with full power, except that of life and death. In cases where capital punishment appears indispensable,

they apply for a permission to that effect from the Amír. In like manner they are required to inform him of all the more important occurrences which take place in their respective governments, and to send in, moreover, weekly reports, which are generally submitted to the Amír on Fridays, after the reading of the *Namaz-Jumà* is over, on which occasion he immediately pronounces his decision. If other towns come under their jurisdiction, the chiefs of those places, although nominated by the Amír, do not apply straight to him, but refer their cases to the governor of the principal town, who submits them to the Amír only in cases of emergency.

When troops are to be mustered, the governors receive orders to proclaim on the bazaars of the towns the intention of the Amír to undertake a war; in consequence of which, all such as are inscribed in the military rolls, (which in Bokhara are kept by the Amír, and in other towns are in the custody of the respective governors,) assemble at a fixed time, and at a given place.

It also devolves on those governors, and on the Amír, to see the men equipped and supplied with horses. A time is fixed twice a year for such as are in military service, and who have lost

their weapons or their horses, to acquaint their chiefs of their loss, and wait for his decision. In like manner, if any of them die, their relations are obliged to give notice of their death to the constituted authorities, in order that the deceased may be erased from the registers, while at the same time their places are filled up by other candidates.*

The collecting of the hiraj forms likewise part of the duties of governors of towns; but that of other sorts of imposts, such as custom-house duties on exports and imports, the fortieth from flocks and herds, &c., devolves on others, of whom we shall have occasion to speak elsewhere.

* The number of the troops in the Khanat of Bokhara is unknown to me, and probably the Amír himself is not correctly informed of it, because the lists of the military, as far as I could judge by those which fell under my notice, (especially in Samarkand,) are very defective. The maximum, according to my opinion, is 40,000 men, of which not more than one third is completely armed, the rest consisting merely of the followers of the army, or such as are indifferently equipped. The full equipment of the Bokhara troops consists of a helmet, a collar, a sabre, or straight long knife, a matchlock supported on rests, and a shield; pistols are rarely used, and as for fire-arms with ordinary locks, there were, during my stay at Bokhara, only 1,000 regular infantry who had them, and a few Uzbeks of the higher class.

Considering the limited extent of the Khanat of Bokhara, these measures are sufficient to keep the governors in check, and to prevent them from committing glaring injustice, for fear of being dismissed, as they are aware that access to the Amír is easy, and that there is always a sufficient number of greedy candidates anxious to supplant them. This is nearly all that can be said in general of the administration of the Khanat; the remaining details will become intelligible as we proceed to describe the formation of the different classes out of which the military and civil functionaries are chosen.

The two chief classes in the state are, 1. the *Seids*, and 2. the *Khojas*. The Seids are the descendants of Hezreti Osman, and Hezreti Ali Shiri-khoda, (the lion of God,) by the daughters of Muhammed; all the descendants of Abú Bekr Sadek, and Omar-Ul-farúk, as well as those of the above-mentioned, but from other wives, are called Khojas. Such as belong to these classes must have written genealogies, (Shajár,) proving their descent from the four above-mentioned personages. The Khojas are divided into two sections, *Khoja-Seid-ata*, and *Khoja-Júi-bar*; the

former have this superiority above the latter, that they possess all the documentary evidence of their extraction, whilst the others belong to such families as are known to have been constantly treated as such, although their titles are lost. We have mentioned these subdivisions among the classes, only because we shall have to see later, that there exist some titles which are exclusively given to them.

The second two sections of the Bokharian classes are, 1. *Rúhdar*, or, more correctly, *Uruhdar*; 2. *Shakird-pisheh*; the Uzbeks belong to the first, as the word implies that they are of noble lineage, proceeding from ancestors who have distinguished themselves by their services and their zeal towards the Bokharian Khans. In the second are comprised all the Tajiks, all the immigrated Persians, freed slaves, and in general, people of low extraction; and lastly, the third class is the clergy or Mullahs, who can be of any of the above-mentioned classes, provided their education admits of it. All these classes, with the exception of the first two, may form two great divisions, the Sipahi or military, and the Fúkara, such as do not follow the vocation of arms. We may observe that the clergy do not

reckon themselves as belonging either to the one or to the other of the last-mentioned divisions. All these classes have their respective ranks, but before we enter into the description of them, it will perhaps be necessary to explain some marks of distinction which exist in the Khanat, as well as some formal ceremonies observed at the time these ranks are conferred. In the first place, *yerlíks*, or letters patent, conferring a rank, are necessary. The yerlíks are of three sorts: 1. with the seal of the Amír and that of his secretaries, (Munshi,) the former being on the face of the yerlík, and the latter affixed to the back of it; 2. with the seal of the Amír and that of the *Inak*, the manner of affixing the seal being the same as in the first instance; and 3. with the seal of the Amír alone. The delivery of each yarlík is attended with the payment of a fee, which forms the perquisite of the *Munshi*, *Inak*, and *Perwanachí*; the first receives three and a half tillas, the second five tillas, and the third seven tillas. The second mark of distinction consists in staffs or maces, (Asia) which are of four sorts, white, red, of divers colours, and of gold. The third consists of daggers, of knives, (kard,) which are either gold or silver. The fourth

are sabres, (shamshir,) and hatchets, (tabar,) and are, like the knives, either of gold or silver. The fifth, bármi, (sáút.)* The sixth, coats of mail, (kalkan.) The seventh, a casque, (tulche); this latter is usually given jointly with the former. The eighth, a flag, (baidak.) The ninth, a horsetail (túg.) And lastly, the tenth, small trumpets, attached to the left side of the front pommel of the saddle, and are called *tebli rizeh.* All the above-named marks of distinction, except the yerlíks, are distributed among persons serving either in the army, or attached to the person of the Amír. The lowest military grade is that called *aleman*, answering to that of common soldier, of whom a list is kept, as we have had already occasion to notice. Such as are chosen out of these to form the body-guard of the Amír, are called *gale-batúr*, who are advanced in the first place, to the rank of *Deh-bashí*, having ten men under them, and of *Penja-bashí*, chief over fifty men: after these follow the ranks which are granted by yerlíks of the first category,—they are the following: *Chúrí-aghasí*, *Mirza-Bashí*, *Iibochi*

* *Bármi* were necklaces of pearls and precious stones, which the former Tzars wore on the days of their coronation. —(*Translator.*)

Karaúl-beghi ; to the latter, as a distinction from the former ones, a knife is given. After these follow the ranks conferred by yerlíks of the second category, the foremost of which is *Míri-akhúr*, or, master of the horse, who presides over the stables of the Amír, and the ranks following him are allowed to enter on horseback into the court of the palace ; they are, the *Ishik-Agassí*, or, master of ceremonies, and the *Chagatai-beghí*. A golden staff is the distinctive mark of the former ; the latter rank is generally conferred on such a person, whom it is no more the intention to employ. Farther on, all ranks are conferred by yerlíks of the third category, of which the first is the *Túgh-sobeh*, whose distinctive mark consists in the bunjúk, which is of a green colour if the person raised to that rank be of the Uzbek tribe of *Manghit ;* for any other, the colour depends on the pleasure of the Amír. The next rank is that of *Dodkha*, the one after it that of *Inak*. Here end the military ranks, which can be conferred on persons belonging to the class of *Shagird-pisha*. Those who belong to the class of *Rúhdar* can be made, firstly, *Perwanachí*, whose privileges consist in announcing to the person who has been raised to a superior rank, his nomination,

and sticking the yerlíks into his turban; secondly, *Divan-beghí;* and, thirdly, *Atalík*, which is the highest title in the Khanat, and, by the present Amír, has only been given to the chief of Shehri-Sebz, at the time the latter gave his eldest daughter in marriage to the Amír, and his youngest to his son.

CHAPTER XXV.

ADMINISTRATION OF BOKHARA—(*Continued.*).

Court titles—Keeper of the Amír's watch, &c.—Officers of the household—Men employed to pray for the justice of the Amír—Kush-beghí, or Vizier—His functions, various and important—Collector of taxes and tolls—Titles that are conferred exclusively on the Khoji—Uraki Khúrd—Hierarchy of the clergy—Sheikh-ul-Islam—Nakib—Kazi Asker—Kazi Kalen—Reis—Miri-Sheb, or night-inspector—Ahlem—Mufti-Asker—The Mufti-Mudarris—Imam—Imam Juma—Wakf—Muezzins—Mak-sureh Khan.

INDEPENDENTLY of these, there are court-titles, the first of which, the *Mehrem*, are divided into eight classes.

1. The first, beginning at the lowest station, is that of *Afta-bachi*, whose duty consists in presenting water to the Amír at the hour of his ablutions.

2. *Bukcheh-berdar*, keeper of the wardrobe of the Amír.

3. *Sahat-berdar*, the keeper of the Amír's watch.

4. *Kitab-berdar*, the court librarian.

5. *Múzah-berdar*, the keeper of the Amír's boots, &c.

6. *Sherbet-berdar*, the Amír's cup-bearer, and chief butler.

7. *Mehrem-deh-bashí.*

8. *Penj-sad-bashí.*

All the above can be raised to their respective ranks with a yerlik; their number is likewise illimited. The Amír can also raise from the Mehrem-deh-bashí to Karaúl-beghí, and, in fact, reverse the order of the Mehrem titles according to his will and pleasure.

Kătaúl, is a title which can only be conferred on one person, whose functions consist in superintending the buildings that are erected in the city for the Amír, and on his account.

Bakaúl, is the chief of the court cooks. There can likewise be but one of this description.

Salem-agassi, whose duty consists in attending on the Amír when he goes out, and in returning the salutes offered to his sovereign, by repeating the Aleikúm Assalem. The latter three titles stand on a par with one another.

The functions of the *Shaghaúl* consist in receiving the ambassadors, and foreigners in general, who come to Bokhara, and are presented to the Amír. At the time of presentation he ushers them into the audience hall.

Tún-katar. This title is conferred on two persons, whose duty it is at night to watch alter-

nately at the threshold of the Amír's bed-room. When in an army, they receive a kettle-drum, which they beat going round the tent of the Amír.

Derban, is conferred on one who guards the door where the petitions are received, (the *Arize-khaneh*,) leading from the outer court into the interior apartments of the Amír.

Udaichí, a duty exercised by two persons, who, as a mark of distinction, hold red staffs in their hands, and proclaim, whenever the Amír goes out, the words, "May the Almighty help the Hezreti Amír, during his life, never to deviate from the path of justice."* All the by-standers must answer, "*Omen*," that is to say, "Be it so."

The *Mihter* has in charge the treasury, in times of peace and in war.

The *Dostarkhanchí* presents to the Amír the dish with victuals, which are always sealed with his own seal. The distinctive mark of his calling consists in a gold hatchet, which he carries in his hand.

The last and highest court dignity is that of *Kúsh-beghi*, or *Vizir*, who is one degree

* This prayer is always read in the Turkish language.

higher than the *Inak*, notwithstanding which, persons belonging to the class of *Shaghird-Pishe* can obtain it, though they can be raised no higher. The functions of this charge are multifarious: in affairs of government, the Kush-beghi is the first person after the Amír; he is the holder of his seals; he is intrusted with collecting the custom duties of the export as well as of the import trade. The nomination of the officers for collecing these duties depends entirely on him. In Bokhara there are two such custom-house officers in every karavanserai. In the other towns there is an officer, whose duty consists in reporting to the Kush-beghi the arrival of caravans, and the deposit of their goods into karavanserais under their superintendence. It is likewise his duty to see that none of the goods are sold before having been cleared in the custom-house. They are generally visited by the Vizir himself, or in his absence, by the principal *Zaketchí*. At the same time the goods are estimated there, but are put aside for the Amír, either on account of the custom duties, or for a stipulated price; always an unfavourable one to the merchant. A few days after this, the officer of the serai announces to the merchant the amount of the duty

claimed on his goods; and on receiving the money delivers a receipt, with the seal of the Vizir. On the arrival of the caravan from Russia, the Vizir, accompanied by forty or fifty of the inferior officers, goes to the frontier custom-house at Kagatan, and proceeds there to inspect the merchandise. The distribution of the amlak-lands depends likewise on the Vizir, as well as the yearly taxes gathered from them.

The Vizir has likewise officers in every bazaar, for collecting the dues on articles of home trade; they gather the one-fortieth from such goods as are not subject to the caravan inspection. The collected duties for caravans and home traders are handed over to the treasurer of the Vizir, the *Divân-beghi*, who delivers the receipts, and at the close of the day reports to the Vizir the amount of the sums received.

The Vizir has also the superintendence of those inhabitants who do not belong to the Mussulman creed, and is intrusted with the duty of levying on them the tax called *jasiya*, for the right of living in the town, and which extends from one to four tangas for every male. The Vizir, in order to gather this tax, goes twice a-year, with an immense retinue, into the Jewish quarter of

the town, for the purpose of revising in person the registers on which the latter are entered, and of collecting the dues.

The Vizir himself gives no account either of the receipt of the dues or of the disbursements of money, with which he is intrusted, to the Amír, unless it be by his special order. He is, moreover, charged with the safety of the palace, in which he constantly resides. This is the reason why, as soon as the Amír leaves the palace, the Vizir occupies a place especially fitted up for him at the entrance of the gate,* where he sits until the Amír's return, or if, by some chance or other, he cannot perform that duty, or the Amír happens to quit Bokhara for a few days, this duty devolves on the Vizir's deputy, in this department, called the Topchi-bashi, who likewise presides over the park artillery of the palace. Lastly, the keys of the eleven gates of the town are brought to the Vizir, when they are shut for the night after the evening namaz, and remain with him until the following morning.

Independent of the foregoing titles, there are others exclusively conferred on the Khojas,—thus:

* What a striking similarity with the old Jewish custom of the elders sitting at the gate! etc.—(*Translator.*)

—the Khoja Seyid-Attas become, at first, Uraki-Khúrd, who assist the Amír in the administration of justice, and have a separate seat assigned for them, which cannot be occupied by others.

2. Sadr; 3. Sudúr; 4. Uraki-Kalen; 5. Miri-Aset; 6. Feizi; and 7. Nakib; of which none, excepting the last mentioned, have any particular charge, but have the right of entering the palace court on horseback, and are summoned to the council of the Amír. The titles of the Khoja Juïbari are the following:—

1. Sheikh-ul-Islam; and 2. Khoja-Kalen; the latter is invited to the councils of the Amír, and is the only personage to whom the Amír gives a kiss, and who has a right to come into his presence without tying up his sash.

The hierarchy of the clergy consists of the following ranks:—

The first personage is the Sheikh-ul-Islam, who sits at the head of the Ulema, at the court councils, to the left of the Amír, because the Sipahis are to the right, presided over by the Khoja-Kalen.

The Sheikh-ul-Islam is the first spiritual councillor of the Amír. After him comes the Nakib, the nature of whose functions is very important, as he decides, in the absence of the Amír, all the

litigious questions between the Sipahis, which surpass the power of the Kazi-Asker; but the Amír has deprived the present incumbent of all authority. The Kazi-Asker is the third spiritual title, whose duty it is to investigate litigious matters between the Sipahis; but his authority is limited in criminal, as well as in common law cases, and the investigation of those claims exceeding 500 tillas must be referred to the Amír. He has verbal audiences with the Amír, and must always be in attendance when petitions are presented.

4. The Kazi-Kalen's duties consist in investigating litigious matters of the *fukara*, or all individuals not of the military profession; he can even throw them into prison without asking the authority of the Amír. However, his authority, like that of the above named, does not extend to criminal cases, and is limited to claims which do not exceed 500 tillas. He has no verbal audience with the Amír, but submits his reports in writing. He has several clerks (muharrir) under his command, whose duty is to draw up the petitions, for which they receive half a tanga from the claimants; the ten scribes in the service of the Amír are obliged to write gratis the petitions presented to him.

5. *Reis*, the fifth personage of the caste of priests, is a sort of censor of public morality; he likewise presides over the cleanliness and security of the town, and generally makes twice daily the round of the town, once in the morning and once in the evening,* at which time he can stop any Mussulman, and force him to recite the *Farzegain*, and in case of the man's ignorance he has the power of beating him with a stick, not exceeding, however, thirty-nine stripes. He has two aids, who replace him in case of illness. The *Reis* has not the right to enter the court of the palace on horseback. Thus the Amír was obliged to promote Mahzum Berdi, a well-known personage of Bokhara, to the rank of Súdúr, though he was no Khoja, before he could enjoy that right.

6. *Aglem* is the chief of the Muftis, who, together with them, has the right of setting his seal to petitions, certifying thereby the correctness of the legal citation quoted therein.

* At night there is a particular functionary for the duty, the Miri-shab, under whose charge are the prisons and city police, who go about at night with rattles in their hands. These latter have likewise to see that no one is to stir after the Namazi-huften, and that all remains quiet and safe.

7. The *Mufti-Asker*, is the eldest Mufti after the Aglem, whose duty is to set his seal to the petitions of the Sipahis.

8. The *Mufti*, of which there are several, enjoy the right, granted by the Amír, to certify the correctness of the *Riwayet* by setting their seals to it. Independent of this duty, they are employed as *mudaris*, or teachers at schools.

9. *Mudaris*, is a mullah, who has given proofs of his learning and knowledge of the law, and received from the Amír the permission to give lessons at colleges in the different branches of learning. The mullahs, as we have seen already, have perquisites out of the legacies made in favour of Medressehs.

10. *Imma-Juma* is a mullah, whose functions, granted by a yerlik of the Amír, consist in reading the namaz-juma in the great mosques.

11. The *Imam-penj-wakt* is a mullah, who, by a particular yerlik of the Amír, has a mosque assigned to him to read to his community all the prescribed namazes. The essential obligations of the one and the other consist in attending to the morality of their flock, and in particular to the fulfilment of the different ceremonies of the Mussulman ritual, a duty which is expressly

enjoined at the end of the yerlik. These are generally chosen from the Kari, or such who know by heart the Kúran.

12. *Muezzin*, or the *Sufi*, whose duty is to call the faithful five times a day to the mosques for prayer. One of their duties, sanctioned by custom, is, on occasion of the conclusion of a contract of marriage, to carry to the father of the bride the key of the box which contains the kalim, or stipulated dowry, for which he usually receives a gratuity.

13. *Mak-sure-khan* is any individual, who for a certain stipulated weekly compensation, and for a certain period, undertakes to read the whole Kúran in a mosque, possessing a grant (wakf) for the repose of the soul of the legatee.

CHAPTER XXVI.

ADMINISTRATION OF BOKHARA—(*Continued.*)

Farz—Vajib—Sunnet—Definition of a Kafir—Various prohibitions—By whom attended to—Order of the Ishans—How recruited—Difficulties of a neophyte—Curious ceremonies—Initiation—Duties of a novice—Five degrees in his education—Journeys of the mind through the body—The namaz Tahajud—The Sureh-Fatihe, &c.—Eight modes of discipline—A miracle required—Ishans consulted by the Amír—Red hot enthusiasm of a blind Ishan—Kalendars—Hours set apart for them—Days set apart for begging—Mode of asking alms.

We may terminate our account of the hierarchy of the clergy, by a few words respecting the sheikhs (taifei meshaikh). They are monks, and live mostly together in particular houses, called khanaka; the law gives them, likewise, the appellation of Aúlia, and the common people call them Ishan. They make a vow never to infringe, except in extraordinary cases, anything which is prescribed by the *farz*, *vajib*, *sunnet*, and *mustahab*;* as likewise to do nothing contrary to what the Mussulman law calls *haram*,

* 1. *Farz*, are the prescriptions of the Kúran or the *Hadis*, an implicit faith in which forms the test of a true Mussulman; they consist in the belief of the prophetical mission of Muhammed, and the absolute necessity of performing

makruh, and *shubheh*. *Haram*, according to the Mussulman law, is anything, of the forbidding of which there is no doubt; for example, swine flesh, wine, &c. Any one who declares one of these things *clean*, is a kafir, and will be punished by eternal fire. *Makruh*, is a thing or an action on the prohibition of which opinions differ, such as eating

five namazes, etc. etc.; whosoever doubts in the farz, is a kafir, and will be consigned to eternal fire.

2. *Vajib*, are the institutions of the religious, to which credence must be attached in order to be a faithful Mussulman; for instance, fasting, (*rúzeh*) and the pilgrimage to Mekka, for those who have the means, etc. The law forbids, however, to call a man kafir, who may doubt in these regulations, although such a person is likewise to be visited after death, and to suffer the punishment of eternal fire.

3. *Sunnet*, is a prescription of religion which was constantly followed by the Prophet, except once or twice, but not more; for instance, the fourth rakiat of the morning namaz, and the sixth rakiat of the noon prayer, etc., whoever fulfils them is saved; but such as do not attend to these prescriptions will be deprived of the intercession of Muhammed at the day of judgment.

4. *Mustahab*, are such prescriptions of the Kúran, which the Arab Prophet sometimes fulfilled, and at other times abstained from, although oftener performed; for example, all the ordinary ablutions, beginning with the right arm and right leg, then washing the left arm and the left leg, etc. The person who attends to this rule is agreeable to God, but if he does not, he lays himself open to reproof on the last day, although by which he is not deprived of the intercession of Muhammed.

the flesh of the *borsuk*, smoking tobacco, etc.; the man who abstains from them will be sacred, although such who do not, will still not go to hell, but will be reproved at the day of judgment. *Shubheh*, is that which, by the common consent of Mussulmans, is best not to do, but the non-observance of which does not constitute a sin, and does not preclude those men from the enjoyment of any of those blessings which are vouchsafed to the faithful; such as, for instance, to make one's ablutions with water of the purity of which one is not quite sure, when clean water can easily be procured; not to have in one's heart and mind anything else but God alone, &c. The person who fulfils all such vows, and who is endowed moreover with some talents—of which more hereafter—receives from the Khanaka, and from the Ishan with whom he has studied, a certificate that he is truly an Ishan. In this certificate it is likewise stated by whom his teacher had been ordained, as well as the teacher of his teacher, and so on in an ascendant line, till Muhammed. These documents bear the name of *letters of permission*, (hati-ruhsat or hati-irshat,) as they give to its possessor the right to teach others in the same way,

with the condition to perform all prescribed by the Sheikhs. They have particular rules, strictly attended to in the reception of novices.

When an individual appears at the Khanaka, and declares to the elder Ishan his wish to enter their order, he is not immediately admitted, but is first examined whether he is or is not versed in the law, and when he has proved his proficiency in it, the Ishan recommends him to address himself to God, in order to ascertain whether it be advisable for him to become a Sheikh or not; the answers, according to their belief, are vouchsafed by God in dreams; but, to attain this, he is obliged, three days running, first, not to lie down to sleep of an evening without having performed ablutions; secondly, to read, before he falls asleep, two rakiats of the namaz; and thirdly, to pray constantly upon a clean thing, *i. e.*, on a carpet or mat, which he is sure has never been in contact with anything unclean. Whoever performs these conditions, is sure, in their opinion, to receive the answer in his dreams; they add, however, that the answer is conveyed sometimes allegorically, and requires to be interpreted; for instance, if the neophyte dreams of nothing, or happens to see a green meadow, flowers, and the like, it

means that Heaven approves of his intention; if, on the contrary, he beholds a wolf, a serpent, a scorpion, or any evil thing, it is interpreted that Heaven does not agree to his admission. In either case, he goes, after the expiration of the three days, to the elder Ishan, whom they call the Pir, or elder, and recounts to him his visions, and if the latter becomes convinced of their favourable interpretation, he introduces him into that portion of the Khanaka called the Chileh Khaneh, allotted for the reception of the repentant candidate, who is made to pronounce the following words:—"I abjure all my former sins, and undertake to commit none in future; in like manner do I bind myself to fulfil all the precepts of the law, provided nothing particular prevent me from so doing." The Pir, on receiving these promises, seats him before him on some clean thing, such as a perfectly new mat of reeds, or a carpet, observing that the knees should meet, and directing him to shut his eyes, tells him to turn his mind internally on his heart, endeavouring that no other name should rest on it but that of Allah, while he must, at the same time, try to pronounce that name in his heart as often as possible. If the neophyte prove worthy, they say, to receive such sort of inspira-

tion, he is thrown into a kind of delirium, his heart beats time with the heart of the Ishan, and both pronounce rapidly and often the word of Allah, remaining sitting in that position for hours together.

From the efforts necessary to so fatiguing a stretch of imagination, the neophytes are said to fall sometimes into such a weakness, as to require to be raised from their place. There have been cases in which, in order the better to contemplate their hearts, they try to keep their respiration so long, that the blood rushes into the head, and comes out of the mouth, nose, and ears, while they fall down senseless. But then, according to the belief of these fanatics, for one who has undergone a similar ordeal, it becomes very easy to pronounce with his heart the word of Allah. Instances have happened, that the unnatural stretch of the mind, to which the poor neophytes are exposed, impairs their brain, and the Ishans console themselves that it is a punishment from God for having, without the due knowledge of the law, presumed to intrude into their sanctuary. After this ordeal the Pir prescribes to the novice, first, never to remain without ablutions; secondly, to abstain, as much as possible, from having recourse

to foreign aid in whatever it might consist, etc.; thirdly, when alone, to exercise the heart in pronouncing and in contemplating the word Allah; and, lastly, to come into the presence of the Ishan before sunrise, and between the namazi-asr (the first prayer after noon) and the evening namaz.

At these meetings they seat themselves in a circle, and shutting their eyes, repeat in their hearts Allah, as fast as they can; the Pir, while occupied in the same manner, contrives to dive into the hearts of the company present; and such as are good instinctively feel whenever his eye rests on their hearts, because then they say their hearts are warmed, and experience an indescribable feeling of pleasure. The slothful, and such as are ill-prepared, are incapable of understanding this, and then the Pir appears to them in their dreams; and if even then they are too slow of comprehension, he makes a verbal reprimand to them, but privately. It is in these silent assemblies that the neophyte receives his instructions; and his education requires five degrees, before he can attain the highest perfection.

The first consists in turning the eye inward upon the heart, and pronouncing on the heart

the name of Allah: this they call *Makami-Kalb.*

The second consists in shutting the eyes, and turning them to the pit of the stomach, and then pronouncing, as fast as possible, the same word: this is called *Makami-Sir.*

The third, is the internal contemplation of the liver, with the repetition of the word Allah on it: which is called *Makami-Zikr.*

The fourth, *Makami-Rúh*, is a constant contemplation, with closed eyes, of the upper part of the brain, repeating the same word of God, if possible, oftener than on the former occasions. And, lastly,

The fifth, and the most difficult degree, consists in repeating, with all the mentioned parts of the body, the words, "*La-Allah-il-Allah,*" beginning with the heart, which, in this instance, has only to pronounce, "*la,*" while the brain terminates the sentence by "*Allah.*" The quicker this journey of the mind, and the pronunciation of the words can be performed, the more perfect is the disciple.

One may easily suppose that this cannot soon be learned. As the intelligence of the neophyte, however, by degrees develops itself, the old Ishan prescribes to him,

1. To read the namaz *Tahajúd*, which is a prayer, to be recited during the last third part of the night, before the morning dawn, and consists in twelve rakiats.

2. Every time after reading the *Súreh-i-Fatihe*, to repeat forty times the *Súreh-i-Yosin*.

3. With closed eyes to look on the heart, and pronounce as often as possible the word Allah.

4. Notwithstanding this, to be punctual in coming before sunrise to the Khanaka.

5. On leaving the Khanaka about ten o'clock, to recite the namaz *Ishrak*, consisting of four rakiats; but observing to read, after the first, the *Súreh-i-Shems*; after the second, the *Súreh-i-Leïl*; after the third, *Súreh-i-Zúhá*; and lastly, after the fourth rakiat, the *Súreh-Alem-i-nashrah*. Independently of this, he must repeat, in the course of the day, 1000 times, the praise of Muhammed (Solowat).

6. Before the noon namaz he must recite four rakiats of the *Namazi-Zúhá*, on which occasion it is indifferent which chapter of the Kúran he read after the Fatihe.

7. After the namaz of vespers, he is enjoined to read four rakiats of the *Awabin*. Lastly,

8. After the namaz *huften*, before retiring to

rest, he must read four rakiats of the namaz *Sûnnet*. But even he who finds time, without dying of hunger or going mad, to fulfil all these obligations, does not obtain the honoured title of Ishan. A difficult trial still remains to be performed, in order to show his intimate connection with the Deity, namely, that of operating a cure on somebody who is ill, by prayer, or from sterility, etc.; and if he come out of this latter ordeal with flying colours, he obtains the diploma of Ishan.

Such is the fruit of fanaticism and ignorance; and it is the more pernicious in Bokhara as these drones are held in great veneration; and even the Amír, who is not very fond of listening to the counsels of others, visits the chief Ishan, with a view of consulting him.

During our stay at Bokhara there was one of particular celebrity, who could keep his eyes shut with greater ease because he was blind, but it was affirmed that he could, without fetching breath, pronounce 3000 times, with his heart, and under the pit of the stomach, and with his liver and brains, the words "La-Allah-il-Allah." But from the great effort it occasioned, the respiration of his nostrils became so heated, that, as I was told

very seriously by a Mullah, if a pen was approached to his organ of smell it got singed!

A class less dangerous, but much more numerous, is that of beggars or *Kalendars*. They are probably the same as the derwishes in other Mussulman countries. Houses are allotted to them by Government, close to all the towns of the Khanat. At Bokhara, two days are allotted to them, Thursdays and Sundays, to make their collections. On those days they are seen strolling in crowds through the streets, stopping the passers by, and with loud wild cries asking alms, singing hymns, and exhibiting the holy towns of Mekka and Medina, illuminated on wood, or pictures of the damned in hell.

The chief rule of their brotherhood is not to marry, and not to keep about them more money than necessary for their daily sustenance.

I have been assured that these pious monks do not reckon it a sin to compass their gatherings by violent means.

In order to take care of the house, and look after the Kalendars, the Amír makes a choice of the wisest of their own brotherhood, whom he appoints over them.

They do not wear the *Salle,** but cover their heads with caps rising to a point; their dress is always torn and ragged; many of them, and in particular the leaders of the gang, throw leopard skins over their shoulders to give more effect to their appearance.

* The Bokharian cap probably ?—(*Translator.*)

CHAPTER XXVII.

ADMINISTRATION OF BOKHARA—(*Continued.*)

Administration in the hands of the clergy—No law but the spiritual—Limited range of jurisprudence—Uniform lives of the Mohammedans—How produced—Narrow circle of crimes—Divine and human justice—Procedure of the plaintiff—Verbal and written complaints—Forms of—Form of the Kazi's order—Witnesses—Qualifications of—Examination into their character—Taking the oaths—Mode of defence—Decisions of the law—How enforced—Criminal cases.

We shall finish this account of the administration of the Khanat by describing the judicial rules and forms which are adopted in the Khanat of Bokhara.

The administration, as we have seen before, in enumerating the different dignities of the State, is in the hands of the clergy; and it cannot be otherwise, because there exists no other law but the spiritual, that, namely, which is founded on the Kúran and on the commentaries upon it. This restricted view of jurisprudence ought not to surprise us: the interpreters of the Kúran were profoundly convinced of the moral influence this book would have on those who professed its tenets. They were aware of the uniformity which would

be produced by the teaching of the Mussulman legislator in the lives of his adherents, and, therefore, not apprehending any bad effects, they forbade all further commentaries on it, enjoining their successors to be satisfied with such decisions as had been made during their life-time. And, in truth, the uniform life which is led by Mussulmans of all nations, produces, also, uniformity in delinquencies, civil as well as criminal, and, therefore, what they have laid down is sufficient to meet all cases.

It is evident that a similar order of things could only exist among nations little accustomed, if not wholly unused, to thought; because it cannot be admitted, by any reasonable person, that there is such a conformity between divine and human justice that the former must be the indispensable basis of the latter. Laws, it is true, are, by this means, invested with a greater degree of respect; but, on the other hand, the laws themselves become oppressive, because, in modifying them, they cannot be made applicable to the exigencies of those whose conduct they are to regulate. The forms, however, the preservation of which the law has rendered indispensable, tend greatly to promote just decisions.

The plaintiff first presents his claim by laying his complaint verbally before the Kazi-Asker or the Kazi-Kalen, or even before the Amír, according to the class he belongs to, or to the importance of the case. After this preliminary, the claimant must lodge a formal legal complaint, which is either verbal or in writing. A verbal complaint is only allowed to him who is perfectly familiar with the law, and can bring it forward, preserving all the forms by law required; but there are few who have recourse to it.

A written complaint or petition requires the following three principal conditions:—

1. The exposition of the case.

2. Riwayet, *i.e.*, citations from the Kúran or the Hadis, bearing on the point, and giving legality to the claim for justice. And

3. The seal of one or more Muftis, vouching for the veracity of the cited texts of the law.

When these first forms have been complied with, the Kazi inquires where the defendants are, and if, by some chance or other, they are not in court, then the Kazi hands over to the claimants an order in writing to this effect:—

"I enjoin such a one (naming the defendant) to offer immediate satisfaction to such a one

(naming the claimant), or else to appear before the court to make his defence; and if he fail to do so, he will be brought before me by force, and legal satisfaction will be required of him."

If, in consequence of this order, the defendant appear in court, he is examined by the Kazi, who recommends him to settle his difference with the claimant amicably; which, if the latter refuse to comply with, the Kazi then requires the production of his proofs.

These consist either in witnesses, or depositions on oath. One day is granted the defendant to produce such witnesses as live in the town, and three days only if they live out of the town. If the witnesses live far off, then, independently of the three days, that number of days is allowed which is necessary for reaching the place of their residence, and as many to return. The legal number of witnesses is limited to two; but they are not immediately put into the witness-box; the Kazi first asks them whether they know the namaz and the *Farzegaïn*. After satisfying him on these points, they are allowed to make their depositions. But when the case is of such importance that it is submitted to the investigation of the Amír himself, then the witnesses do not come so

easily off. The Amír appoints a confidential officer, who, unknown to the witnesses, is sent to the place of their abode; there he assembles the elders and the Imam, and invites them, in the name of Islam, not to hide the truth, but to say rightly whether the witnesses produced are good men, *i. e.* whether they frequent the mosques, fulfil the prescriptions of the Kúran, and whether they do not perchance smoke the kaliyan, &c.

In case one party accuse the witnesses in anything, then their evidence is not received. If, on the contrary, their conduct be unanimously approved, then the messenger of the Amír, choosing two of the most respectable among the assembled party, makes them confirm their depositions by oath. After this, the evidence of the witnesses is admitted, and it must be confirmed by their oath. This last mode exists only since Abdullah-Khan, of whom the Arabs gained a horse, by bringing forward false witnesses. The oath consists in pronouncing the words, "Wallah! Billah! Tällah!" after which, they give their evidence as to what they have seen or heard. If a case, on which the plaintiff lodges his complaint, cannot be proved by evidence, then he is allowed to confirm it by taking an oath; and thus ends

this species of human justice. The defendant has only two ways of protracting the law-suit; if the plaintiff has not been sworn in—

1. By stating that he can produce a *Riwayet*, which has greater weight than the one brought forward by the claimant.

2. By proving, with oath or by witness, that the witnesses have been bought.

To substantiate the first, three days are allowed,—for the second, not more than an hour. After this, the Kazi exacts the payment of compensation; if the defendant cannot pay, or refuses to do so, he is put into prison, where he is kept three days at the expense of the Amír. That time elapsed, he cannot any longer remain there except at the cost of the plaintiff, into whose charge he is remitted henceforward.

By the above we may see that in the civil administration of justice, the forms are a good guarantee for a just decision, but in criminal cases these laws are evidently insufficient,—

1. By the limited number of witnesses, and,

2. By the restricted number of legal proofs.

The essential defect consists, however, in the unwise manner in which decisions are hurried to a conclusion.

CHAPTER XXVIII.

CIVILISATION OF BOKHARA.

Learning of Bokhara—Wide spread, but limited in its sphere—Superstition—Five sorts of evil spirits—The Albèstí—Love of mortals—The Ajineh—Their pranks—Divs, their character and habits—Customs of Gheber origin—Chehar-Shembe-Sunni—How celebrated—Forbidden by the Amír—Fire used in cures—Various modes of applying the Fire-cure—The evil eye—How warded off—Fortune-telling—Casting horoscopes—Prejudices against astronomical observations—Only one astrologer in Bokhara—Number of primary schools—By whom established—Price of education—Presents to the Teacher—Course of study—Corporal punishment—School hours—No holidays—Bad method of teaching.

BOKHARA, for ages past, has been reckoned the centre of Mussulman erudition; the Mirza-Ulug-Beys, the Avicenas and others, have given her that reputation; and if we look at the quantity of schools for education, and the number of educated persons at Bokhara, we cannot but admit that it ranks as the first place among the kingdoms of Central Asia for its learning. But from a sketch we shall endeavour to draw of the intellectual information of the Khanat, it will be seen that there exists but little variety in the studies which are carried on at those schools. We may

dwell briefly in the first place on their superstitions.

This feeling is so generally prevalent, that there is hardly an individual in the whole Khanat who does not believe in the constant agency of evil spirits in the unhappy events which befall mankind. According to the Bokharian demonology, there are five sorts of spirits: 1. *Shaïtan*, or Satan; 2. *Jin;* 3. *Albèstí*; 4. *Ajineh*; 5. *Div.*

The *Albèstí* always appear in the form of women with flowing hair, who prefer gardens for their abode, especially where there are many flowers. The poor mortals for whom they take a fancy are pursued by them night and day, until they are driven mad by their caresses.

The *Ajineh* are much more civilized than the former; they choose palaces, and the houses of the opulent for their residence, being fond of luxury and show. There they hold their nocturnal assemblies and revel in the sound of the tambourine, and other musical instruments, frightening their lodgers. But even in this respect, one must do them the justice to say, that they preserve appearances, for they generally fix on such houses and palaces as are abandoned by their owners, and thus only annoy their neighbours.

Divs are strictly of the male sex, who live in precipices, impregnable ravines, on the summits of snowy mountains, and in horrible caves, which they quit to carry on an incessant warfare with the Peri, and to harm those mortals who happen to be under the protection of the latter. They likewise fall in love with the Peri, and having satisfied their passions, eat them up.

Independently of these superstitions introduced by Islamism,* there are many other superstitions customary among the inhabitants of Bokhara, which may be traced to Gheber origin. Thus, for instance, in spring, they celebrate a day, which bears the singular appellation of *Cheharshembe-Sunni*, in the following manner: they everywhere set fire to wood-piles, and having leaped over them, both men and women, break some earthern vessel, thinking by such means to cleanse themselves from their sins, and even from all illnesses.†

* The Div, Jin, and even Shaïtan are of much more ancient origin.—(*Translator.*)

† A similar custom of jumping over fire, is practised in some parts of Russia by the ignorant Fins and Chûdi on the eve of St. John's day. They usually burn, for that purpose, an old cask in which tar has been kept.—(*Translator.*)

The Amír, however, has given strict injunctions to the Reis, that this custom should not be practised any longer, as it is not in conformity with Mussulman law. Fire, likewise, plays an important part in superstitious cures. The old women when practising the healing art, set fire to a small pile and make their patient walk round it three times, then jump over it thrice, and finally thrice sprinkle water in his face. If the patient is too weak to perform the above prescribed juggleries, in that case the fire-cure is applied in a different manner, namely: a rag impregnated with tallow is tied to a pole, fire is then set to it, and the pole is placed in a corner of the room; the patient, who is seated opposite to it, is struck several times with a stick on the back, either slightly or otherwise, as the case or method adopted by the leech may require, the latter muttering at the same time the words *Kúllergha kit, chúllergha kit*, meaning, begone into the lake, begone into the desert; and this mode of conjuring, it is said, inevitably drives out the malady. The belief in an evil eye is spread all over Bokhara, and for protection from its evil effects, the children have strings of beads of divers colours sewn on their shoulders, sleeves, and caps.

Fortune-telling is in like manner much in vogue, and is chiefly practised, as we have elsewhere observed, by gypsies. It is made use of in four different ways; by consulting water, air, a burnt shoulder-bone, and lastly, by examining the hand. People engaged in predictions are called *Falbini*,* who are suspected to be in intimate connection with the devil. *Munejim*, or astrologers, are reckoned the principal soothsayers.

The art of casting horoscopes, which has been so successfully expelled from Europe, here finds many supporters, and it is owing to this circumstance that travellers meet with such obstacles in Central Asia, when occupied in fixing some astronomical points; because the Asiatics, in addition to their reluctance to have surveys laid down of their land, entertain the belief that every Frengi, by computing the stars, is able to ascertain where the gold treasures of their country are hid in the bowels of the earth, and is even capable, by means of the constellations, of casting a spell on whom he likes.

At present, however, there is hardly any

* *Fal*, fate, destiny; *bini*, seers.—(*Translator.*)

astrologer in Bokhara; one Mullah only possessed that title, and his duty consisted merely in calculating the favourable moment for the Amír to quit Bokhara, and to apprise him beforehand, when an eclipse of the sun or moon is to happen. At present even this latter is forbidden him, because twice or three times his predictions turned out to be failures.

The above statements prove with what erroneous, superstitious, and even immoral ideas a Bokharian becomes familiarised from his youth; let us further consider the cultivation of his mind, and determine what must be its effects.

The Maktab-Khaneh, or primary schools, are to be found in great numbers in the capital, as well as in the other cities of Bokhara, and even in villages. In Bokhara itself nearly every street has its school.

Such schools are founded either by the voluntary contributions of a zealous Mussulman, or on the joint account of the inhabitants of the street, by order of the Amír. Once established, they become the property of him who undertakes the education of children.

The founders settle sometimes certain emoluments on the tutor, at other times, they do not;

but at all events the Mullah stipulates with the parents or relatives of the child intrusted to him, for a fee, which averages generally from one to three tillas per annum. Independently of this, the students, on entering school, must present their tutor with a khalat, a shirt, a pair of boots, slippers, &c., likewise a tray with dried fruits, a pound of tea, and nine loaves of bread, and over and above, each school-boy must bring to his master on Thursday a loaf of bread, whilst the parents make him a present of a khalat, as soon as their child begins to read the Kúran. For such as are in more easy circumstances, it is customary to present a khalat to the teacher for every *sureh* (or chapter) of the Kúran.

The whole course of study at these schools consists in reading eight books:—1. The Alphabet; 2. The Kúran; 3. The Farze-aïn; 4. Chehar-kitab; 5. Dozbi; 6. Khoja-Hafiz; 7. Maslak-al-Mutakin; 8. Mirza Bidil.

Independently of this, they learn to write, and if the school is situated in a locality where Uzbeks exceed in number the Tajiks, five other Turkish books are added to the above, namely:—1. Kitab Fuzuli; 2. Lissan-ut-teïr; 3. Divan-i-

Amír-i-Nawali; 4. Húaïda; 5. Kisseh-i-divaneh-i-meshreb. This course lasts about seven years.

The students, with the exception of the Farze-aïn, do not understand one book they are made to read, and that, perhaps, is all the better, for it would appear as if the choice had been made on purpose to lead them astray.

Encouragement there is none, and if there happen to be some diligent students among them, it is more from fear of the rod than anything else, for the Mullah, on being authorised by the parents, can inflict punishment at his pleasure, keeping only within the necessary bounds, so as not to kill or maim the students, for both of which he is answerable.

The lessons begin at dawn of day, and continue till five in the afternoon; during which time the children are constantly kept to their seats, permission being allowed them to rise once only during the interval, to return home for bread. They are even deprived of the holiday, which the students at the medressehs enjoy, and Friday is the only day they are free from the rod of the tutor.

An education of this nature, it is quite plain, cannot lead to any good results. The period of

seven years is often not sufficient, because the method pursued is false. The first books which are put into their hands, such as the alphabet, the Kúran, and the Farze-aïn, are read aloud by all at the same time. Hence it happens, that traversing the streets of Bokhara, we are apprised of the vicinity of a school, full sixty paces before we reach it; so loud is the diligence of the students.

CHAPTER XXIX.

CIVILISATION OF BOKHARA—(*Continued.*)

Studies in the Medressehs—How these establishments are managed—Students, on what terms accommodated—Lectures, how delivered—Criticism on the mode of studying—List of sciences taught—The first, interpretation of the Kúran—Commentaries—The second, Hadis; how propounded—The third, Fickeh—Ijma, explanation of—Sahobeh——Tabi'in—Mujtahi-d-din—Kias—Works by which the Fickeh is taught — Muhtoser-ul-vikoieh — Sherh-ul-Vikoieh — Hidoieh — The fourth science, Usul-i-Fickeh—Books out of which it is taught—Fifth science, Ilm-i-Kalem—Commentaries read by the students—Sixth science, Ilm-i-feroïz—Right of inheritance—Seventh science, Ilm-i-Kiroat—How to read the Kúran—Commentaries—Knowledge of Arabic—Lughat Ilm-i-sarf.

Those who on leaving a school of the description we have given, wish to continue their studies, enter the Medressehs, or seminaries.

A Medresseh is an institution, in which the scholars pursue the course of the higher sciences, under the tuition of one, or at most two professors, who have acquired the right to give lectures. Every establishment of this kind has a fixed number of students, dependent on the extent of the building assigned for the purpose of a Medresseh. Each student purchases the right to

inhabit the Medresseh from him whose place he takes. The price varies, according to the emolument received by the students; from two and a half to thirty-five tillas.

Independently of these, each Medresseh has separate apartments, which are spacious and well ornamented; they are called *Oglo*, and fetch, at times, seventy tillas for the right of living in them.

We may observe here, that the purchaser may live in them to the end of his life, provided he does not marry, because women are not allowed to live there. The scholars prepare themselves for the lectures in their own apartments, and generally either meet with one of their comrades in the porch of the Medresseh, and discuss the subject of the forthcoming lecture, or read books which bear a reference to it, and then resort to the master. The latter makes one of them read a few sentences of the lecture, and after expressing his own opinion on them, he listens to the observations of his pupils, who dispute with each other, correcting the speaker, when his opinion is different from that of the mudarris. Sometimes visitors, who attend the Medresseh out of curiosity,

take part in the disputations. After listening to all the mudarris, or professor, sums up his own conclusions, and the lecture is over.

Lectures are delivered from sunrise to sunset, every day, excepting Fridays and Thursdays; during the government of the late Amír, lectures were forbidden even on Wednesdays, of the month of Ramazan, and the three months of summer vacations (tegatil.) This method of teaching would have its utility, if regular reading were added; but the constant disputations, however they may sharpen the wit of the student, retard on the other hand the progress of his studies. It is in consequence of this that fifteen, and even twenty years are reckoned insufficient to go through a complete course. Moreover, no particular branch of science is followed up to the end, because the mudarris leaves it as soon as he remarks that his scholars are quick in understanding the rules which it is destined to explain. But the principal defect, in my opinion, consists in there being no encouragement for the diligent; nor are the sluggards much noticed, thanks to the loquacious propensities of their more industrious comrades.

Into the courses of study taught at the medres-

sehs enter all the sciences allowed by Mussulmans; but as some branches are not taught at Bokhara, we may here lay down the system which is followed by the native erudits, and show how they follow in succession.

In Bokhara, three sorts of sciences are taught: legal or theological, *Sherghieh;* relating to the Arabic language, *Arabieh;* and the science of worldly wisdom, or *Hikmieh.**

To the first is referred:—I., the *Tefsir*, or interpretation of the meaning of the Kúran; the science is taught according to *Tefsir-i-Kazi-ul-Beizovi*, independently of which the following commentaries are read:—

1. *Sheikh-i-Zadeh.*
2. *Al-Omet-al-Taftazani.*
3. *Asám-ed-din.*
4. *Abd-ul Hakim-i-Lahúri.*

The second science belonging to the same class is:—

* It may be observed that in teaching any science, the Mudarris distinguishes his books in three classes; 1. *Metn*, a work which treats on the science itself; 2. *Sherh*, a work serving as a commentary on the first; and, 3. *Hashieh*, being a commentary on both the preceding. The first is always taught in the medressehs, the second sometimes, and even frequently; the third hardly ever.

II. *Hadis,*—a collection of discourses held by Muhammed, as communicated to him by God.

They are propounded according to *Mishkati Sherif,* and the commentaries on his work adopted for the course are,—

1. *Mirkat,* work of *Ali ibn Sultan-el-kori.*

2. *Abdullah Khan,* the only work in the Persian language, all the rest being in Arabic.

3. *Mir-Seid-el-Sherif.*

4. *Tibi.*

The third science of the same category is:—

III. *Fickeh,* which explains the prescriptions of the laws relating to the body, and is founded on the proofs extracted from the Kúran, the *Hadis,* the *Ijma,* and the *Kias.* The meaning of the former two is known; we shall, therefore, give only the explanation of the latter. *Ijma* is the compilation of those interpretations of the Kúran on the meaning of which all commentators agree. According to the nature of the interpretation it is of three sorts:—

1. *Ijma-i-Sahobeh.*

2. *Ijma-i-Tabi'in.* And

3. *Ijma-Mujtahi-d-din.*

Sahobeh are such as were personally acquainted

with Muhammed, and were in his society. *Tabi'in* are those who personally knew the Sahobeh, and had intercourse with them. And, lastly, *Mujtahi-d-din* are those who are neither the one nor the other, but who; in order to enjoy that title must have lived not later than 400 years after Muhammed. *Kias* is the application made of the prohibitions or admissions of the Kúran, to those who are not mentioned therein. Thus, for instance, the law forbids the sale of seven things under weight, or above the weight exceeding the value of one tanga of Bokhara; to apply this prohibition to other cases is the duty of the *Kias*.

The works by which the Fickeh is taught at Bokhara are the following:—

(i.) *Muhtoser-al-vikoieh*, composed by *Abeid-ullah Sadri-Shariyah*. Commentaries on this book are not given by the mudarris, but the students are obliged to read the following books:—

1. *Jami-el-Rumus*, composed by *Abd-ul-ali-el-Bur-jandi*; known also by the explanations of the astronomy of *Mirza Ulug-Beg*.

2. *Abd-ul-Mekorim*.

3. *Ali-ul-Kori*.

4. *Mulla-Fakhr-ed-din-ul-Bokhari*.

The second book explaining the *Fickeh*, and taught at the medressehs, is,

(ii.) *Sherh-ul-Vikoieh*, consisting of two sections :

1. *Vikoiet-ul-Rivayet*, composed by *Mahmúd taj-ul-Shariyah.*

2. *Sherh-i-Vikoiet-ul-Rivayet, i. e.*, commentary on the preceding work by the grandson of Mahmud, known by the name of *Abeid-ullah Sadr-Shariyah.* Commentaries on these books, read by the students out of classes, are :

1. *Chelepi ;* and 2. *Tershikh.*

The third and last book of this section is—

(iii.) *Hidoieh*, composed by *Abd ul-Mu'in Samarkandi.* Commentaries read on this book by the students out of class, are :

1. *Inoieh ;* 2. *Kifaieh ;* 3. *Nihoieh ;* 4. *Fet'h-ul-Kadir.*

The fourth science, forming part of the same class, is—

IV. *Usul-i-Fickeh*, explaining the method to be observed in commencing the Kúran. The books by which it is taught are the following :—

1. *Tenkikh-ul-Usúl ;* the only commentaries which are read concerning it, are :

Tauzih-i-ul-Usul, composed by *Abeid-ullah Sadri-Shariyah.* Those that are read by students,

are: *Talvikh* composed by *Al-Omet-al-Taftazani*, as well as the *Hashieh:*

2. *Chelepi.* 3. *Abd-ul-hakim-i-Lahúri.* 4. *Sherhi-Sherh.*

The fifth science belonging to this category is:

V. *Ilm-i-Kalem*, which is nothing else than dogmatical metaphysics. The manuals for teaching it are:

(i.) *Asl-i-Tauhid*, composed by *Imam-i-Azem-i-Abúhanifeh-i-Kúfi.*

(ii.) *Ackoid-ul-Nassafi*, composed by *Omar-ul Nassafi*, jointly with which is taught the commentary, written by *Al-Omet-al-Taftazani.*

The commentaries which are read by students without the aid of the mudarris, are:

1. *Mulla Ahmed.*
2. *Ramazan.*
3. *Ilias.*
4. *Hioli*, with its commentary by *Abdul-hakim Lahúrí.*
5. *Mulla Kasim.*
6. *Kara-Kemal.*
7. *Kúl-Ahmed.*
8. *Chelepi.*
9. *Ahúnd-Sheikh.*
10. *Abd-ur-rahman;* and

11. *Ismet-ullah.*

The third manual is:—

(iii.) *Risoleh-i-Gazdueh*, with which the commentary of *Mullah-Jalil* is read, as well as the commentary on the latter of *Khanakohi.* The commentaries that are read by students alone, are:

1. *Tatimeh.*
2. *Hashieh-i-Kalembazi.*
3. *Mewlenai-Sherif.*
4. *Ahúnd-Sheikh.*
5. *Abd-úl-Hakim.*
6. *Tak-Mileh.*

The sixth science of this class is:—

VI. *Ilm-i-feroïz*, which explains the rights of inheritance, and ought, therefore, to have been comprised in the Fickeh; but it has been made a particular science, and is taught according to the following manual, known under the title of *Metn-i-feroïz*, as well as a commentary on it by *Mir-Seid-Sherif.*

The seventh and last science of this class is:—

VII. *Ilm-i-Kiroat*, which explains the way the Kúran ought to be read, *i. e.*, where the accent to be laid, which syllables are to be pronounced long, and which short, &c. The commentaries to it are:

(i.) The work of *Muhammed-ul-Jazari;* independently of which, the students read the following commentaries:

1. *Rumi;* 2. *Ali-Ul-kori;* 3. *Misrí;* 4. *Mufhimeh.*

The second manual is:

(ii.) *Shatibi:* the students read also the following commentary on it of *Imad-ed-din.* The third and last is:

(iii.) *Seja-Vendi,* with which the course of theology is concluded.

The sciences which relate to the knowledge of Arabic, are:

I. The study of the *Lúghat,* which is nothing else but a dictionary, read by the students, without the help of the mudarris, according to the following manuals:

1. *Komus.*
2. *Sihah-ul-Jaúherí.*
3. *Taj-úl-Masadir-ul-Beikaki.*
4. *Súrah;* and
5. *Fí'l-lúghat.*

The second science of this class is:

(II.) *Ilm-i-sarf,* which treats of the etymology and syntaxis of the Arab language.

The manuals for it are :

(i.) *Múhzi*, with the commentary *Mukaddemeh* by *Al-Omet-al-Taftazani.*

(ii.) *Shafieh*, a work of *Ibn-i-Hajib*, together with which they teach the *Ilm-i-Khatti-Arabi*, *i.e.* orthography and caligraphy.

The commentaries on this work, which the students are recommended to peruse, are ; 1. *Jár-birdi* ; 2. *Nizámi* ; 3. *Wáfieh* ; and 4. *Sheikh-el-Rázi.*

The third science of this division is :

III. *Ilm-i-Nahv*, which explains the rules for pronouncing the terminations of Arabic words : and the manuals used by teachers in propounding it are :

(i.) The *In-Muzzáj*, composed by *Muhammed-Zimahsheri.*

(ii.) The *Kofieh*, a work by *Ibn-Hajib.*

The commentaries on these books are :

1. The *Fevâid-ez-zideh*, composed by *Abd-ur-Rahmán-el-Jámi* ; 2. *Hindieh* ; 3. *Asam-ed-dín-Asferani*, a commentary by *Abd-ul-Hakim* ; 4. *Ismet-ullah* ; 5. *Abd-ur-Rahmán* ; 6. *Ahúnd-Sheikh* ; 7. *Abiát*, by *Shams-ed-dín*, which is an explanation of the Arabic verses occurring in the *Kofieh* ; 8. *Mirza-Zaid* ; 9. *Mulla-Sádek* ; and lastly, 10.

Abd-ul-'Afúr, a work explanatory of the *Fevúid*, and which is read by the Mudarris simultaneously with the *Kofieh*.

The fourth and fifth sciences of this division are:

IV. *Ilm-i-Urúz*, versification, and

V. *Ilm-i-Kofieh*, the sciences conversant with rhyme, which are not taught by the Mudarris, but must be studied by the students, who read for this purpose the *Risoleh-i-Andúlusi*, by *Mowlanai-Andúlusi*.

The sixth science consists of

VI. The *Fen-i-me'on*, on the euphony of Arabic words; the *Fen-i-beion*, on the euphony of the terminations; and the *Ilm-i-bedigh*, which contains the rules for preserving the euphony of the language by a proper distribution or arrangement of the words. They are studied together, and the manuals generally used are:

(i.) The *Talkhiz*, composed by *Khatib-el-Dimshiki*, which is generally read at the same time with the commentary on it by *Al-'Omet-al-Taftazani*. The students also consult—1. *Mir-Seid-el-Sherif*. 2. *Khalkholi*. 3. *Khitai*. 4. *Chelepi*. 5. *Sherh-i-abiat*. 6. *Ukúd-el-Durer*. And 7. *Kuduki*.

(ii.) The *Miftah-el-ulúm*, of *Yúsúf-el-Sakaki*; and the commentary known as the *Sherh-i-Miftah*.

The seventh and last science of this division is

VII. The *Ilm-i-Tewarikh, i.e.*, history.

The following are the works belonging to this extensive branch of knowledge, which are most read at Bokhara :—

(i.) *Tarikh-i-Iskenderieh.*

(ii.) *Tarikh-Ibn-i-Khalkan,*

(iii.) *Tarikh-i-Jihán-kúshái.*

The sciences of human wisdom, or *Hikmieh*, are, *Mantik*, logic, with the following manuals :—

I. *Issa-Gúdja,* and its commentary.

The students also use the following treatises ;—1. *Nu'-mán,* and 2. *Mullá-Sádek.*

II. *Shamsieh*, composed by *Omar-el-katib*, and the commentaries on it :—1. *Sherh-i-Shamshieh.* And 2. the *Hashieh-i-Mir-Seid-Sherif*, while the students make themselves acquainted with—1. The *Hashieh-i-Abd-ul-Hakim-i-Lahúri.* 2 *Mullá-Ahmed.* 3. *Asám-ed-dín.*

III. *Teazib*, a work of *Al-Omet-al-Taftázáni*, which is read simultaneously with—1. The *Sherh-i-Teazib*, by *Muhammed-ibn-i-Asad-el-Dowáni.* 2. *Khoja-Jamál.* 3. *Ahúndi-Yúsúf-Karabaghi.* 4. *Kázi-Mubórek.* 5. *Khán-i-Mullá.* And 6. *Khán-i-el-ulúm;* the students peruse also, 1. *Ahund-Sheikh,* and 2. *Mirza-Zaid.*

IV. *Sullem-el-Ulúm*, and the commentaries. 1. *Kazi-Mubórek*. 2. *Feirúz-Sháhi*. And 3. *Mir-Sádr-ed-dín*.

The last division of sciences is divided into three parts:—the *Tábieh*, *Illahieh*, and *Riazieh*. The first of these comprehends natural philosophy; the second treats of metaphysics; and the object of the third is the explanation of ideas of things comprehended by the mind, but not existing in reality: as, for instance, the ideas of time and non-existence, &c.

The *Ilm-i-Hisáb*, or arithmetic, forms part of the *Tabieh*, and they go through it very briefly, as well as through the *Ilm-i-munázereh*, *i.e.*, the science how to support and conduct learned disputations. The *Hikmet-ul-Aïn* of *Omar-ul-Katib* is the manual by which this latter science is taught, and the commentaries used during this course of reading are: 1. The *Kutb-ed-din*, with an explanatory commentary by *Mir Seid-Sherif*. 2. The *Mirza-San*. 3. *Ahund-i-Yusuf Karabaghi*. The books on this subject which the students are recommended to read are, 1. *Mulla Ahmed*, and 2. *Abd-ul-baki*.

The order in which these sciences are taken up is the following.—At first they teach the *Sarf*,

then the *Ilm-i-Nakhv*, to which they join the *Muhtoser* from the science *Fickeh*, as soon as they come to the book *Kofieh*. Among the sciences relating to the study of Arabic, they teach the *Ilm-i-Urúz*; and the *Ilm-i-Munózereh* is the branch of *Hikmieh* they propound at this period of their teaching.

After this they take up the explanation of the *Mantik*, and after going through the first two books, they read the first two books of the *Ilm-i-Kalem*, after perusing which they return to the two remaining books of the *Mantik*, with the first of which, *i.e.*, the *Teazib*, they read the second book of *Fickeh*. They then expound the *Hikmet-ul-Aïn*, the third book of the *Ilm-i-Kalem*, and simultaneously with it the *Fen-i-Me'on*, the *Fen-i-beion*, and the *Ilm-i-bedigh*, as well as the beginning of the third book of the *Fickeh*. Subsequently they teach the *Usúl-i-Fickeh*, and the continuation of the third book of the *Fickeh*; after which they expound the first book of *Hadis*, and together with it the *Ilm-i-Feroiz*, the *Ilm-i-Kiroat*, and the *Ilm-i-Hissab*. The reading of the *Tefsir-i-Kazi-el-beizovi* concludes the course of their studies.

And thus we see that the cycle of the sciences

cultivated in Bokhara is not inconsiderable, since it comprehends more than 137 books; but the uniformity is also very great; besides which, we must observe, that it scarcely at all corrects the evils, or supplies the wants of the primary education of the Bokharians. For the mind, which in the first period of its cultivation, is bound in chains as it were, by learning by heart without understanding anything, is subsequently exercised on points of theology alone.

Nothing is better calculated to give strength to fanaticism, than an education of this kind, which, instead of being founded on common sense, is based on a limited ingenuity, exerting itself to confound an opponent with words, and not with thoughts. Here, less than anywhere else, is it possible to judge of the state of civilization, from the number of those who know how to read and write, for these form about one-fourth of the population; and yet, there is not one well-educated man, if education or civilization consist in a certain development of mind and feeling.

The exact number of Medressehs in the whole Khanat, I have not been able to ascertain; but by combining the number of those which I know, with those that may exist in the parts of the

Khanat with which I am not acquainted, I presume I am not far from the truth, by limiting it to between 180 and 200. Supposing, on an average, each of these to contain eighty men, we should find the number of students in the Khanat, to be between 15,000 and 16,000. The number of elementary or primary schools, is almost ten times as great; hence, the number of those learning how to write and to read, would amount to between 150,000 and 160,000, that is, almost one-sixteenth of the whole population.

CHAPTER XXX.

SKETCH OF THE LIFE OF NASR-ULLAH, THE PRESENT AMIR OF BOKHARA.

Early life—Ambitious projects—Mode of gaining popularity—Debauches the Kush-beghi and Topchi-bashi—Death of the Amír Seid—Husein Khan is beforehand with Nasr-Ullah—Unsuccessful expedition of the latter—He continues his intrigue—Mumin-bey enters into his views—Mode of raising an army—Death of Husein Khan by poison—Omar Khan seizes the reins of government—Nasr-Ullah prepares to dispossess him—Moves from Karshi upon Samarkand—Enters without opposition—Measures taken by Omar—Unopposed progress of Nasr-Ullah—Omar Khan returns to Bokhara—Kermineh is given up—Siege of Bokhara—Famine in the city—Offer to surrender—Nasr-Ullah enters in triumph—Politic conduct of the new Amír—His affectation of justice—His secret designs against the Kush-beghi—Disgrace of the latter—Downfal of the Topchi-bashi—They are both murdered in prison—Persecution of the Sipahis—Character of Rahim Birda-Mazum—Arrival of Abdul Samet at Bokhara—His adventures in India and Affghanistan—Introduces regular troops—Centralization of government—The Amír turns his attention to war—Quarrel with Khokand—Various pretexts—Preparations of the Khan of Khokand—Is intimidated, and returns to his capital—First use of the Sarbazes, or regular troops—Their superiority over the Uzbeks—Fall of Peshagur—New hostilities—Army of the Amír leaves Bokhara—Plan of the campaign—Taking of Yom—Of Zamin—Of Uratube—Of Khojend—Submission of the Khan of Khokand—Return to Bokhara—The Khokandian war again renewed in 1841—Complete reduction of the country by Nasr-Ullah.

In conclusion of our description of the Khanat of Bokhara, we shall say a few words concerning its present ruler.

Amír Nasr-Ullah Bahadúr Khan Melik-el-Mumenin is the second son of Amír Seid. The

early part of his life was spent at the court of his father, but he was afterwards appointed governor of the town and district of Karshi. Aware that the throne, according to the ordinary course of succession, would descend to his brother Husein, he felt that he could not make himself master of it by pacific means, and, to gain, therefore, his purpose, found it expedient by caresses and by presents to rally in his favour the chiefs and most influential of the Sipahis, allowing them to make free with whatever they coveted out of the property belonging to the inhabitants committed to his care, whom he left without compensation for their losses. Nasr-Ullah at the same time, held out promises to his adherents that his bounties should increase, if fortune only aided him in ascending the throne. He was aware that he should likewise stand in need of partizans at Bokhara, and lost no time in securing support by fixing his choice on two men; the first was the Hakim Kush-beghi, and the second the Topchi-bashi, by name Ayaz, an emancipated slave of Amír Seid, both of whom the wily prince prevailed on to embrace his interests.

Things were in this state when death overtook his father on his return from Karshi, in the year 1826. The Hakim Kush-beghi lost no time in

informing Nasr-Ullah of the event, but the followers of Husein Khan had in the meanwhile made themselves masters of the citadel, and Nasr-Ullah was thus forced to relinquish his unsuccessful expedition against Bokhara. After sitting down a short time before the walls of Feyzabad, and visiting the shrine of Bogoú-d-din, he retraced his steps, despatching messengers to Amír Husein, with protestations of friendship. In the meantime he used all his efforts to collect a force, with the help of which he might, at the first favourable opportunity, seize on the throne of his brother. His main object was to induce Mumin-bey-Dodkha, who had been named chief of Huzar by Amír Husein, to enter into his views. By caresses and fair promises he succeeded in enticing this man, and when the latter arrived at Karshi, Nasr-Ullah assembled a council, consisting of Khoja Abdul-vefa, Mumin-bey-Dodkha, Birdi-Nazar-Dodkha, Muhammed-Alim-bik-bey, Bedil-bik-bey, Murad-bik-bey, Khodai-Nazar-bik-khan, a Kalmuck, and Núr-Muhammed-bey, top-chi-bashi.

As a test of the sincerity of his devotedness to the cause of Nasr-Ullah, it was moved by the latter that Mumin-bey should procure funds for

the formation of troops. To this Mumin-bey readily acceded, and, fetching a box from his house, he took out of it a sheet of blank-paper, which he handed over to Nasr-Ullah, with the offer that he should fill it up with yerliks for his adherents, who, in acknowledgment thereof would certainly not refuse to furnish him with the requisite number of armed men. To this Nasr-Ullah acquiesced all the more readily, as he had just received information from the Kush-beghi, that Amír Husein had ceased to live; and that Omar-Khan, who had arrived at Bokhara some time previous to his death, had possessed himself of the throne. The deceased Amír had reigned only three months, and suspicions were entertained that the Kush-beghi had accelerated his death by administering poison to him.

Nasr-Ullah prevailed on the Kazi-kalen of Karshi to address a letter to the clergy and people of Samarkand, inviting them to recognize Nasr-Ullah as the eldest son and lawful heir to the succession of his father, whilst, on the other hand, he sent Muhammed-Alim-bik, and Rahim-Birdi-Mazum, (who afterwards became so well known by his participation in the good graces of the Amír,) to Shehri-Sebz, in order to bring about

amicable relations with the chief of that country. Having mustered in haste a small force, he moved towards Samarkand through a desert country covered at that season with snow, after leaving Karshi, for greater security, under the direction of two of his followers, Muhammed-Murad-bey, and Birdi-Nazar-Dodkha. The governor of Samarkand, notwithstanding the positive orders he received from Omar-Khan, not to surrender without opposition, and notwithstanding the troops sent for his support, could not or would not defend himself; the more so, as the people and the clergy, already strongly prepossessed in favour of Nasr-Ullah, were still more excited by the letters from the Kazi-kalen of Karshi. The governor suffered Nasr-Ullah to enter the city without opposition, where he was seated on the blue-stone, and proclaimed Amír. But the new Amír, unmindful of the services Muhammed-Sefer-bey had rendered him, deprived him of his functions, placing Muhammed-Alim-bey, who had just returned from Shehri-Sebz, in his stead, whilst the late governor had to accompany the Amír on his expedition to Ketta-Kurghan at the head of a much more considerable force than he before commanded.

On hearing of this movement, Omar-Khan hastened to Kermineh, while he sent Bek-Ugli, the divan-beghi, Irdoneh Pervanechi, Muhammed-Rahim-bik, and Abdul-resul Penj-sad-bashi, to Ketta-Kurghan, and the adjacent towns, with instructions to the governors not to surrender those places to Nasr-Ullah; but his envoys had not advanced half-way when they learned of the capture of Samarkand, and the nomination of Nasr-Ullah to the dignity of Amír.

Fearing, therefore, to act against him, they dispatched Abdul-resul to Omar-Khan with this intelligence, while they themselves hastened to pay their homage to the new Amír. Nasr-Ullah next appeared before Ketta-Kurghan, the governor of which place, yielding to the example of Samarkand, surrendered himself to the new sovereign, after a day's opposition. With Ketta-Kurghan fell likewise many other neighbouring towns, such as Penj-Shambeh, Chelek, Yengi-Kurghan, and Nur-ata. Nasr-Ullah dismissed the old governors from their respective towns, and taking them with him, turned his steps towards Bokhara.

On receiving information of these successes, Omar-Khan confided Kermineh to the care of Abdullah-Khan, son of the Hakim Kush-beghi,

and shut himself up in Bokhara; but the former, following the example, and acting in accordance with the instructions of his father, determined to go over to the side of Nasr-Ullah. He not only made no resistance, but went out of the town even to meet Nasr-Ullah. The prudent Amír, however, took the government of the city out of his hands, and gave it to another, and Abdullah-Khan was made to swell the train of the Amír, who from thence marched on Bokhara, to which he laid siege on the 7th of February, 1826. The siege lasted forty-four days; scarcity of food began to be felt in the capital, and at last came to such a pass, that a pound of meat was sold at four, and some affirm at seven tangas; flour was introduced into the city in coffins, under pretext that they contained dead bodies. At length the stench of the town water became insupportable, not having been changed since the commencement of the siege. Under these circumstances, the Kush-begi and Ayaz, the topchi-bashi, wrote a petition to the Amír, in which they declared their willingness to surrender the town to him, on condition that he would spare the inhabitants. The Amír required proofs of their sincerity; in compliance with which, Ayaz promised to blow up a

huge cannon, which, according to native accounts, weighed 100 batmans, and kept his word. The Amír then gave orders to attack the town from two quarters, from the side of the Imam-gates, and from that of the gates of Saleh-Khan. Ayaz was the first to fulfil his promise, and to allow him to enter. On the 22nd of March, 1826, Nasr-Ullah solemnly took his seat in the palace of his father, after giving orders that the houses of Omar-Khan should be plundered.

His first acts evinced great circumspection; his chief policy consisted in deceiving the Kush-beghi, on the score of his avidity of power; he gave up to him completely the whole administration of affairs, while he made him believe that he was only alive to the allurements of pleasure; nevertheless he allowed no opportunity to slip, of which he could take advantage, without rousing the suspicions of the Kush-beghi, to appear just in the eyes of the public. Thus, for instance, soon after his accession to the throne, he issued a proclamation, that the inhabitants of Karshi, whose property had been taken from them without remuneration during his administration, should send in their accounts, to be examined and settled.

No less was he anxious to crush the influence of the Sipahis, which, during the weak government of his father, had become overbearing. This measure required much caution, as he was not ignorant of the strong ties by which the Sipahis were linked to the Kush-beghi; he was equally alive to the fact that the Kush-beghi, who had poisoned Husein-Khan for his sake, might poison him for his own. Long did he act in secret; till at length, in the latter end of 1837, he declared himself openly. The Kush-beghi was banished, first to Karshi, then to Núr-Ata, from whence he was recalled to Bokhara, and thrown into the palace prison. His father-in-law, Ayaz, the topchi-bashi, was named Bey, as a recompense for the eminent services he had rendered the Amír on his accession to the throne, and appointed governor of Samarkand. Riches were likewise heaped on him; but he felt the approach of his downfal as soon as he learnt the fate of the Kush-beghi; nevertheless, as he could not openly defy the power of the Amír, on receiving an order to appear before him in Bokhara, he was forced immediately to attend the summons. But the Amír had too much cunning to do him any harm there. He quieted the fears of Ayaz, being

aware that if the old man's suspicions were roused he might hide a part of his riches, or consign them over to his son, and thus frustrate him of the coveted wealth. He therefore received him very graciously, and on the eve of his return to Samarkand, bestowed on him a khalat, or dress of honour, of gold brocade, with a turban of the same stuff. A beautiful Argomak was also brought for him to mount on, richly caparisoned with gold trappings. The Amír himself came out, and helped him to vault into the saddle. Ayaz was frightened at this mark of condescension, and accordingly dismounted, and bowing low his head, said he felt he was culpable in the eyes of the Amír, and entreated that he might be instantly punished. Nasr-Ullah embraced him, thanked him for the former services he had rendered him, and with the subtle caresses of a snake, lulled the suspicions of the old man. Ayaz returned to Samarkand, and after receiving two most gracious answers from the Amír to his reports, he fondly hoped the storm was blown over, and that the chief of Bokhara had not included him in the disgrace of the Kush-beghi; but his illusions soon vanished; he was once more summoned to Bokhara, and thrown into the same prison with the

Kush-beghi, where they were both put to death in the spring of 1840.

From that period the Amír began to persecute the Sipahis without mercy. His hatred at first fell on the relations of the Kush-beghi; he seized on their property; banished several beyond the Amú-dáriya; many were executed; and when the necessity had ceased of screening his acts under the pretext of his aversion to the Kush-beghi and his party, Nasr-Ullah put to death or dismissed from the ranks whomsoever he pleased, without giving to any one an account of his acts.

His most efficient partner in exterminating the feodality of Bokhara was Rahim-Birdi-Mázum, the same, who sixteen years before had turned aside the storm, which menaced him at Shehri-Sebz. The choice was a happy one, for the Amír required to have a man on whom should fall the first burst of indignation against his atrocities, and certainly no one was better fitted for the office than the Turkoman, Rahim-Birdi, who detested and despised the Bokharians.

The common people were beaten with sticks, to induce them to say their prayers; the Sipahis were butchered, or forced to seek for safety in flight; the people execrated the *Reïs*, and the

Sipahis became aware, when it was too late, whom they had placed on the throne.

We may refer nearly to the same time, the arrival of Naïb-Samet, and the introduction of regular troops at Bokhara.

Abdul-Samet, a native of Tabriz, had served at the commencement of the present century, in the Persian army, and having been sentenced to death for a murder he had committed, escaped to India, and entered into the service of a Persian refugee, a relation of Fet'h-Ali-Shah, who was pensioned by the British Government. Abdul-Samet having conspired, with some of his fellow-servants, to rob their master, killed him; but on being seized, and sentenced by a decision of the Supreme Court, to be hanged, the Naïb, whose hour had not yet come, found means to escape from prison, and presented himself to Dost-Muhammed of Cabúl, into whose confidence he shortly after knew how to ingratiate himself. The turbulent character of the Naïb soon broke out; at a review of the troops, he picked a quarrel with Muhammed-Akbar-Khan, the son of Dost-Muhammed, and shot at him with the muzzle of the pistol clapped close to the body; the shot, however, did not prove

mortal. In the first heat of anger, Dost-Muhammed ordered his ears to be cut off, and himself thrown into prison, where he would inevitably have been killed, had he not contrived to escape and fly to Bokhara, where through the medium of the Reis, he persuaded the Amír to introduce regular troops into the country, and by that means gained such an ascendancy over Nasr-Ullah, that at present he is one of the most influential men in the Khanat.

After the death of the Reis, which took place in 1839, the Amír determined to divide with no one the functions of the administration; but as it was necessary, in order to save appearances, to have some one to occupy the place of a vizir, he conferred that dignity, during the short space of three or four years, on the favourites of his male harem, whom, after bestowing presents and caresses, he would dismiss and replace by others, while the former were despoiled of all their accumulated wealth, and left without a morsel of bread, and in as far as they might prove dangerous or not, were either made away with, or consigned to misery and want.

Having thus established his power on a sufficiently firm basis, Nasr-Ullah turned his attention

to conquest, to which he was prompted in some degree by the wish to efface the impression of his former failures against Shehri-Sebz. Pretexts for war could not fail with the neighbouring powers, who, on the north, the east, the south, and the west, were dissatisfied with the Amír, and he with them; but the chief causes of disaffection existed between him and the Khan of Khokand. Independently of the envy which the opulence and population of the cities of Khokand had created in his breast, as well as the successful attacks of its chief against the Khivians, Nasr-Ullah was further displeased with his rival for affording protection to his uncle, who had fled there from the knife of his nephew, and for appointing him Governor of his frontier town of Yom; although the Amír himself had previously given refuge to the brother of Muhammed-Ali, Sultan Mahmud, who had rebelled against him, and was forced to fly from Khokand after several vain efforts to possess himself of the throne.

At length, the oppressions to which the merchants of Bokhara were exposed, and the frequent inroads of the Khokandians on the north east territory of the Khanat, foreboded an inevitable

war; nor did those forebodings remain long unrealized.

In 1839, the Khan of Khokand erected the fortress of Pishagar so close to the lands occupied by the inhabitants of Bokhara, that the Amír declared that it was built on his ground, and insisted on having it pulled down. His demands were, however, disregarded, and he prepared for war. The Khan of Khokand evinced much spirit at the outset. He quitted Khokand, and moved with great celerity towards Khojend, where, uniting with the troops of the Beglerbeg of that place, he pushed on to meet the Amír; but intimidated by an unexpected sortie of some Bokharian troops, out of a fortress, which he had gone to reconnoitre with a detachment of a few hundred men, the Khan left the army to contend as well as it could against the approaching forces of Bokhara, whilst he returned in haste to his capital.

The troops collected under the walls of Pishagar, surprised and confounded at the sudden desertion of their chief, disbanded: some threw themselves into the fortified place, others went home, glad to take advantage of the opportunity of returning to their quiet hearths. It was in this state that the Amír found his enemy. His own

army consisted of Uzbeks and 300 Sarbases, commanded by Naïb-Abdul-Samet, who had brought with him some cannons of his own casting.

His men were here called upon, for the first time, to show their superiority over the Uzbeks, who desired nothing better than to witness their defeat, because on the Sarbases rested the strength and importance of their bitterest enemy, the Naïb; but the fates decided otherwise: the Uzbeks, after some fruitless attacks on Pishagar, were countermanded by the Amír, and the prosecution of the siege intrusted to the Naïb, who after a prolonged cannonading, succeeded in forcing the town to surrender in the month of August, 1840. Its fall put a termination to the famous campaign of the Amír. The Khokandians did not wait long for a pretext to engage in new hostilities; during the winter of the same year, they attacked and plundered several frontier villages of Bokhara; while the Amír was increasing the number of his Sarbases, and casting new cannons: so that in the autumn of 1841, which was destined to put an end to the strife, (begun in the preceding year,) by the conquest of Khokand, he had already at his disposal, 1000 Sar-

bases, eleven cannons, and two mortars. To these were added, 30,000 Uzbeks, and on the 6th of September, the Amír, preceded by the sound of drums and timbrels, marched out of Bokhara on the road to Samarkand. The plan of the campaign consisted in the following:—the Naïb with his sarbases, followed the right bank of the Zer-affshan, and was to await the arrival of the Amír at Jizah, (in case the latter failed to join him sooner,) that town being fixed upon as the place of rendezvous for those detachments of the Uzbek's forces, whose chiefs were summoned to join the Amír, on his way to Samarkand, and with the detachments of the Bokharian *tumen*. Such was the bad state of the roads, and the difficulty of transporting the heavy artillery on their clumsy carriages, that the Amír had time to go to Samarkand, and quit that city, and yet overtake the Naïb at Yenghi-Kurgan. On joining the Uzbeks assembled at Jizah, the Amír placed the *pish-jing* or van, under the orders of Ibrahim-Dodkha, Governor of Samarkand, and pushed towards Yom, which he took the 21st of September, after throwing into the place a considerable quantity of bullets.

After causing his uncle, who had been governor of the fort, to be put to death, he marched to the walls of Zamin. The besieged Kokhandians, though disheartened by the shameful inactivity of their Khan, made a last effort to oppose the progress of the Bokharians; but the cannons of the Naïb forced them to yield themselves up, on the 27th of September. These rapid successes produced a profound sensation on the minds of the inhabitants of Khokand. Uratubeh fell into the hands of the Amír, after a very short resistance. Having given it up to be plundered, he moved towards Khojend, which he entered without opposition, as a conqueror, on the 8th of October. Here the Uzbeks, who already felt tired of glory, began loudly to comment on the comforts of a quiet life; but the Amír, instigated by the Naïb, determined to proceed. At length, on reaching Mehrem, a second deputation waited on him, on the part of Muhammed-Ali, with proposals that the Amír should retain all the conquered country up to Khojend inclusively; that the Khan of Khokand should pay him a considerable contribution, and recognise him as his liege lord; should have his name intro-

duced in the namazes, or public prayers, read at the mosques, and finally, the coin to be stamped with his effigy upon it.

As the murmurs of the Uzbeks had become more and more vehement, and they had decidedly refused to go any further, the Amír, who was inwardly much pleased at the fortunate issue of the campaign, consolidated his conquest, by appointing his own chiefs to the government of the conquered places; and after nominating Sultan Mahmud governor of Khojend, he, on the 26th of October, returned to Bokhara.

But the Khokandians did not remain long quiet. Muhammed-Ali made peace with his brother Mahmud, and uniting their forces, they retook all the Bokharians had possessed themselves of, as far as Ura-Tubeh. This induced the Amír, in the winter of 1841 to 1842, to prepare himself for a new campaign against the Khokands, to effect which he had recourse to an extraordinary tax on houses.

On the 2nd of April he left Bokhara, and reached Khojend without opposition. The army of Khokand assembled there, and though 15,000 strong, suffered him to occupy the city, which was given up to be plundered. He met the same

weak resistance on his march from Khojend to Khokand, on occupying which, he put Muhammed-Ali to death, as well as the greatest part of his relatives. He has thus become, (or was at least as late as the winter of 1842,) the sovereign of the whole of Mavero-Innahr.

NOTES.

Note to Page 48.

The reader will observe at the bottom of page 40, that we have obtained the mean monthly temperature by taking the mean arithmetical result from the whole series of observations; but if we compare these results with the horal observations made at Padua, then, instead of + 13° 1′, we shall have + 12° 7′; instead of + 5° 3′, we shall have + 4° 7′; instead of + 1° 7′, we shall have + 1° 2′; instead of − 3° 1′, we shall have − 3° 4′.

We may also add, that the mean monthly temperatures in the subjoined table have been obtained from observations made six times a-day, namely, at 11 A.M., and 12, 3, 5, and 8 o'clock P.M., the thermometer showing a minimum, and verified by a comparison with the horal observations made at Padua.

Note to Page 132.

Khoja-Abdul-Kerim, who accompanied Nadir-Shah on his return from Hindustán to Persia, through Mavero-l'hahr, in page 44 of his Memoirs, translated from the original Persian, by Francis Gladwin, Esq., Calcutta, 1788, says:

"Lutf Alí Khan, the nephew of Nadir Shah, was sent to Samarcand, to enlist eight thousand Uzbeks. And Nadir Shah having heard that the tombstone of Timour was of great

curiosity; some pretending it to be a *Bezoar*, he ordered his nephew to have it transported to Meshed, along with the brazen gates of the Medresseh or college, adjoining to the tomb. Lutf Ali enlisted the Uzbeks, and also brought along with him to Meshed, the tombstone and gates; but in digging up the stone, it was broken into four pieces. As I was acquainted with the person who had the management of the business, I obtained a piece of the stone, which I brought with me into Hindustan, to show to my friends."

The above statement appears the more strange, because the tombstone, according to the testimony of all with whom I had occasion to speak on the subject, was returned by Nadir Shah, as soon as he had examined it.

It is only split in two, and it is impossible to remark that any part is wanting; perhaps, here and there, a bit from the edges may be chipped off, but this is more the work of time, than anything else. We ought, therefore, to conclude, that the friend of Khoja-Abdúl-Kerim must have satisfied his curiosity with some other fragment of a stone, or have abstracted a part from under it, but so that it should be imperceptible, after both of the great fragments are joined.

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